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For the Philadelphia Recorder.

WHEN I CONSIDER THE HEAVENS THE WORK OF THY FINGERS, THE MOON AND THE STARS WHICH THOU HAST ORDAINED; WHAT IS MAN THAT THOU ART MINDFUL OF HIM? AND THE SON OF MAN THAT THOU VISITEST HIM?"

Such infinite condescension may well fill our souls with the most adoring wonder and gratitude. How astonishing that He "who alone spreadeth out the heavens, who maketh Arcturus, Orion, and Pleiades, and the chambers of the south," should be mindful of man, who "is of yesterday, and knoweth nothing, and his days on earth but a shadow!" It is indeed a condescension past finding out, when we consider that we are not only worms of the dust, but rebel worms, daring to defy the power of Him who "sitteth on the circle of the earth;" of Him, "the high and the Holy One who inhabiteth eternity!" And yet He not only visits us, but "giveth us all things richly to enjoy," and "crowneth the year with His goodness."

But, what are the mercies of His Providence to the riches of His grace? What are all His other gifts compared with the gift of his Son? Who would not have supposed, if He was mindful of us at all, it would be merely to observe the magnitude and enormity of our sins, and if He visited us, to take vengeance on His enemies? Can the highest archangel in heaven form any conception of the "height, and the depth, the length, and the breadth" of that condescension, pity and love, which brought the Lord Jesus Christ into the world, "not to condemn it, but that the world through Him might be saved?"

What overwhelming thoughts and considerations are these; and yet how many are there, who are as insensible to them as though their hearts were made of marble, and were never warmed with gratitude, and never glowed with love; who receive the blessings of God's providence as though they deserved them, and the gift of His Son as though it were nothing worth! It is indeed difficult to determine which is the most wonderful, the condescension and mercy of God, or the stupidity and ingratitude of man!

When I survey the lovely light
Of ev'ry silver star,
And her who reigns the queen of night,
Casting her rays afar;

With adoration, praise and love,
My wond'ring soul exclaims,
O why should He who sits above,
And lights these glorious flames,

Deign still to cast on mortal man
An ever wakeful eye,
Whose life is but a single span,
Who only lives to die!

B.

From the Episcopal Register.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."—Psalms lxi. 2.

I once had a friend, a minister of the Gospel, who was afflicted with a most distressing malady. In the midst of apparent health, and activity, and cheerfulness, he would fall down deprived of sense and motion, like one dead. I had often been with him in these paroxysms, and observed that they were always accompanied with a convulsive reaching upward, and feeling after something like a person groping in darkness. The last one I ever witnessed was fearfully appalling. There was the accustomed cry of terror, "Oh I'm going!" The shuddering grasp at vacancy—and—all was over. He fell so violently as to break the feeble stay my outstretched arms afforded, and sunk beside me. I eagerly called for assistance—we raised him to the bed—with trembling haste applied restoratives—and it was many, many minutes before any one dared hope that the light of life would ever visit him again. Slowly he opened his eyes—but their gaze was upward, upward—as if it would penetrate the ceiling, and look beyond it into other worlds. Presently a faint murmur rose from his lips. I applied my ear to listen, but could only catch what appeared like an incoherent and dreamy utterance, about "a rock." Reason gradually returned to the poor sufferer, and one of its first efforts was to ask me to read the Bible. "Read," said he, "the 61st Psalm." I complied with his request, and commenced with that most appropriate supplication, "Hear my cry O God! attend unto my prayer! From the end of the earth will I cry unto thee when my heart is overwhelmed: Lead me to the Rock that is higher than I"—"Stop there! stop there!" said he.—Then clasping his hands he repeated, "Lead me to the Rock that is higher than I!" This text is like a spell upon my life! It has been my salvation in every moral danger—the polar star which has guided my wanderings when I have been well nigh wrecked in the deceitful abyss of wordly folly! and I will tell you how. When I was a very little child my blessed mother used to make me read to her every morning a chapter in the Old Testament, one in the New, and one of the Psalms. It was her habit to question me as to what I recollected of the chapters, mingling her explanations and instructions with my answers; and she would always find one verse in the short Psalm, which she desired me to take as a sort of motto for the day, often repeating it, and thinking of it deeply. I was very passionate naturally; (I shudder to remember how passionate I was!) and one morning when I had been giving violent sway to this mastering propensity of my little heart, my mother called me to her, and made me sit down as usual at her feet and read my chapters. I did it very sullenly, and when I had concluded the Psalm, she drew me close to her, and taking both my hands in hers, (I think I can feel at this moment her soft and gentle pressure, and see the melting tenderness of her eye as it was fixed upon me with sad expression) she said, affectionately,—

"Now, my dear son, *this* is your text for the day—"Lead me to the Rock that is higher than I!" "My dear boy," she proceeded, "do you know that you have done very wickedly? that you have not only grieved your mother, but sinned against that blessed God who takes care of you, and loves you?"

I was subdued in an instant by my mother's calm and persuasive manner. I loved her to idolatry, and stubborn as I was to others, she could make a lamb of me at pleasure: and as she continued softly and soothingly to tell me of the compassion of the Deity, the birth of the infant Jesus—his sufferings and death, and that they were all borne for me, I was choking with my tears. I had heard the affecting story again and again, and always with wonder; but now, it seemed touched with living interest. I leaned upon my mother's lap, and sobbed forth my penitence and remorse.

"My dear boy," said she, "you know you have *always* felt sorry, and promised amendment when you have thus offended; and it has been only to sin, and sin again. Now I wish to make you feel that you cannot reform yourself—and you will be convinced of this, if you will only think how many times you have wished to be good, and still on the slightest temptation, have again offended. But there is one, my love, who will assist your feeblest efforts! It is the same blessed Jesus who was once like yourself a little child, and had a great many more hardships to contend with. He was tempted, and has promised to "succour those who are tempted." He is "the Rock" spoken of in your text; and it should be your constant prayer that you may be led to him! There is safety no where else! Whenever then, my dearest boy, you feel yourself inclined to such sinful anger, let your first wish be, "Lead me to the Rock that is higher than I."—Let it be your morning and evening supplication, and never rest till you feel yourself firmly fastened there!"

She then made me kneel down; and kneeling beside me, with her arm clasping my waist, she commended me to God and to his grace so fervently, and so pathetically, that the recollection of that hour will always linger in my memory. I thought I never should be passionate again. But alas! even on that very day I was frequently reminded of my own weakness, and recalled from very near approaches to fretfulness, and ill-temper by my mother's serious but sweet expression, and an emphatic "Lead me to the Rock that is higher than I!"

Alas! I soon lost this devoted mother! She was too fair and frail a plant to buffet the storms of life, and so she was bowed beneath them. I forgot her pious precepts, and my spirit was too nearly assimilated to a licentious world—but I can say with truth in the wildest career of folly, when sense and reason have been almost annihilated, and the voice of conscience has been disregarded; those very words, "Lead me to the Rock that is higher than I," have come over my benumbed senses like a voice from the tombs, restoring me to my better self, and quickening me to a sense of my infatuation and my guilt.

I was once a victim to calumny and falsehood; and the fever of my soul had well nigh driven me to madness; but the same sweet words in all the tenderness of my mother's tones, fell on my burning spirit, and I was calmed. In that season of bereavement too, when all that I loved seemed forsaking me, they entered my desolated heart like a dream of childhood, restoring to me thoughts of happiness, and innocence, and peace.

They at length became as the hand-writing on the wall to guilty Belshazzar—"Lead me to the Rock that is higher than I;" was continually in my imagination. Not as heretofore with soothing influence, but as something fearful and appalling. Go where I would it followed me, and the consciousness that I had hardened my heart against its silent teachings, pursued me like a phantom. It was this under God that led me to repentance! It is this that now shields me in temptation;—and whenever these horrible struggles, such as you have seen, come upon me, I instinctively reach forth to lay hold upon "the Rock that is higher than I."

P.

For the Philadelphia Recorder.

DRESS INDICATIVE OF CHARACTER.

Were a circle of ladies from the higher walks of life just rising from kneeling upon their knees around the altar of the meek and lowly Jesus, where their souls had been penetrated with a sense of his amazing love in dying [illegible], and where the strictness, the self-denial, the exceeding purity of the religion which they profess had been evidently set before their eyes—to be solemnly addresed on the subject of sinful extravagance in dress, I feel confident that a very deep sensation would be produced. What! can no difference be discerned between these separated, ransomed and sealed servants of the Lord, and their gay companions who remain behind or have left the church? What! Has it never struck this delicately sensitive and remarkably judicious little circle, how strange it must seem to the minister to be almost forced from his proper station and hindered from taking the usual circuit with the consecrated elements by towering ornaments and nodding plumes? Can it be, that they have never asked themselves how it must have struck a stranger, to have heard in the epistle [illegible] the women [illegible] themselves [illegible] with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array," and immediately afterwards to have seen all the professors of godliness crowd forward with great apparent sincerity and devotion, bedecked far more exceptionably than those whom the apostle had censured? Stange—strange infatuation and blindness of some of the very best people who are to be found upon the face of the earth!

How are we to account for this? Why, by saying that the tyrant custom has held them all their lives in bondage—not only exacting care and expense, and endless trouble at their hands; but also absolutely so blinding their eyes and hardening their hearts that they have never yet perceived or felt the truth of God, on this momentous subject of practical consistency and duty.

Another cause may be the sinful negligence of ministers and pious parents in not holding up the scriptural standard, and insisting that plain, simple, chaste, tasteful, modest apparel, is as much an enjoined duty, as the observance of the Lord's day.

But the great cause is to be sought in the pride of the sinful heart. Fondness for show, ornament, brilliant appearance, and the love of distinction and applause, are natural to the depraved heart, and oh! horrid perversion of what is called education! they are sedulously, steadily and universally instilled into the hearts of the young, and especially of young women, until not the wishes of parents, not the imperious mandates of necessity—no—not even the obligations of religion, can bring the absurd, paltry, selfish and odious passion under proper control.

How would a christian dress at a funeral, when not attending as a mourner? How would she dress if she seriously considered the subject, when kneeling like penitent Mary at the very feet of the Lord Jesus Christ? How would she dress if she expected to meet Him personally in the house of prayer? Surely it is not too much to say that thus should she always dress!

B. B. S.

WHAT THINK YE OF CHRIST?

"What, then, think ye of Christ"—as exhibited in the Scriptures?—"whose son is he?" Some will readily answer with the Pharisees, to whom our Lord addressed the question, "he is the son of David"—a man; and with great confidence appeal to the Bible, and produce a multitude of passages in support of their reply. We promptly assent to the truth of their position: we cordially concur with them in their belief; Jesus of Nazareth *was a man;* "in all respects like unto others, sin only excepted." He was possessed of all the corporeal organs, animal senses, and mental faculties of human nature. Though miraculously conceived, he was born into the world like other men. He was, like others, subject to the helplessness and sorrows of infancy. Like others, he yielded submission and obedience to his earthly parents. Like other men, he ate, and drank, and slept. He was often oppressed with weariness and fatigue; with hunger and thirst. His soul was tenderly alive to all the partialities of friendship, and the endearments of love. As man, he sympathized in the joys and sufferings of his relatives and friends. As man, he acknowledged and felt his dependence on God; and in every season of difficulty and trial, implored the blessing, the support, the protection of his Heavenly Father. As man, he was often borne down [illegible] grief; he was [illegible] garden, and at last, [illegible] the cross.

From all these facts it evidently appears, that Jesus Christ was a man. But, was he not something more? Can any person, with an unprejudiced mind, read the history of his life, and still maintain the conviction that he was possessed of human nature only;—with nothing to distinguish him from Moses, and the prophets and other inspired messengers and servants of the Most High. Did he, as man, heal the sick independently of ordinary means, without supplicating aid, and acknowledging that he acted by delegated authority? Did he, as man, impiously and blasphemously assume the prerogative of Jehovah, by forgiving sins? Was it a mere human voice which issued the imperative mandate, "Lazarus, come forth!" and compelled a putrid corpse to start forth from the tomb, arrayed in all the freshness and beauty of healthful existence? Was it the death of a mere man, who, by a word, hushed the boisterous tempest into a calm—made the winds and waves obey him, and received instant submission from the most tumultuous elements of nature? Was it a mere man, that caused the vail of the Temple to be rent in twain, shook the earth to her foundations, and shrouded the noonday sun in darkness?—Ah! had we like the centurion, who watched his cross, witnessed the indescribable horrors of that mysterious scene, should we not instinctively have exclaimed like him, "truly this was the son of God!"

When I contemplate these promises which Christ has made, and these wonderful works which he is to perform; the conviction is irresistibly fastened upon my mind, that He is the eternal, self-existent Jehovah; and I exclaim, with the convinced, and no longer unbelieving Thomas, "my Lord and my God!" My hopes of salvation stand or fall with the belief of his divinity. Amidst all the conflicts and trials of the Christian life, I delight to view him as "God over all, blessed for ever." And when this body is prostrated upon the bed of death, and eternity, with all its untold solemnities, is opening before me, I hope, with devout and holy resignation, to breathe forth the prayer of the martyred Stephen—"Lord Jesus, receive my Spirit." But oh! if this Jesus is not Lord [illegible] fulfil his promises:—my hope is vain; my immortal soul is ruined for ever!

[illegible] Sermon. *Theol. Rep. Feb.*

ATONEMENT.

This doctrine of redemption by the blood and righteousness of God incarnate, has ever been deemed fundamental in the Christian system by the whole Catholic church; and to those favoured with the light of the gospel, a belief of it has been considered essential to salvation. This may be thought uncharitable. But let it not be supposed, that it is making salvation or damnation dependent on the assent or dissent of the understanding to a particular proposition: or, condemning a man for an error in his speculative opinions. God forbid! We preach this doctrine, not as a matter of speculation, but as a vital operative principle, which lies at the foundation of all sound religious experience, and is the source of all holy, Christian practice. A cordial acceptation or rejection of this truth, gives a complexion to the whole moral and religious character of an individual. We see not how one who rejects it, can have that humble and repentant sense of depravity and guilt; that trust in God through Christ; that ardent love and gratitude to the Saviour, which the scriptures require as essential to the Christian character in this world; and, if our views extend forward to eternity, we see not how he who rejects it, can be prepared for the employments and felicities of Heaven. The inhabitants of that blessed world continually celebrate the wonders of redemption. This constitutes the essence of their joy. They cease not, day nor night, to give "blessing and honour, and glory, and power, to Him who hath loved them and washed them from their sins in his own blood." How can they join in this everlasting song who have never learnt the first notes of it on earth? Nay, how would it grate upon their ears like the howlings of idolatrous worship, should they come within sound of the celestial harmony.

[*Rev. Mr. Henshaw's Sermon.*

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Japan.

From the preceding remarks it may be easily inferred why the labours of Christian missionaries, after the efforts of a century, proved far less successful, not only in Tibet, but also in Japan and China, than among more savage and ignorant nations.

The Romish church, indeed, found means in the early part of the seventeenth century to establish missions in Japan, but they were not of long duration. They were soon suppressed as inimical to public order and to the established and only true faith. The Japanese empire, cut off from the rest of the world, and having all its wants, resources, and objects, confined to itself, displays in many points a perfection of civil institutions, resembling and often superior to that of the European. A distinct line is drawn between the spiritual and temporal authority. At the head of each is a particular prince, whom we should style emperor and pope. The dignity of both is hereditary.

After the expulsion of the Christian missionaries in the latter half of the seventeenth century, it was not till the year 1715, that the zeal and piety of the Abbé Guidotti decided him to renew the attempt to preach Christianity in Japan. He regarded himself as the instrument chosen by God for this purpose. Men who feel not in their bosoms such a conviction ought to renounce all idea of ever commencing any great or dangerous enterprise for the benefit of mankind. We are in the dark respecting his fate. He was followed by Jesuits and Dominicans; but they too accomplished little. [illegible] what pretexts, or under what disguises [illegible] introduced themselves into the [illegible] of China or Kamtschatka, they [illegible] vigilantly watched, and the execution [illegible] number, Guid. de Angelicis, a Dominican, in 1748, proved the hatred borne [illegible] every one who appeared as a Christian. From the visits of recent voyagers to the Japanese coasts we know how difficult, indeed, [illegible] say how impracticable it is for Europeans to penetrate into the interior of the country, or even to engage in any pursuit there without being jealously watched: nay, it is scarcely possible to introduce into Japan any books which merely have a reference to Christianity; for every stranger the moment he sets foot on the soil of Japan, is searched in the strictest manner, and all his papers are carefully examined. If the slightest allusion to Christianity is discovered, he is, according to the existing laws, banished the country. Houses too are often searched by the officers of government, and if they find in any of them a scrap of paper upon which Christianity is mentioned or a cross figured, the house is razed to the ground and its inhabitants are doomed to death. Such are the accounts given by the Japanese resident at Batavia.—*F. Shoberl.*

China.

If the Christian religion has not made greater progress among the people of China, where it has now been preached for some centuries, the chief fault has lain in the conduct of the missionaries, or in the spirit, not of the Christian religion, but of that religion which they taught. So far back as the middle of the sixteenth century, Francis Xavier, the apostle of Hindoostan, carried thither disciples of Loyola, among whom Matteo Ricci secured the favour of the then reigning emperor by his own mathematical acquirements and those of his colleagues, to such a degree that the Christians were allowed the free exercise of their religion. Soon afterwards, at the commencement of the seventeenth century, Dominicans, Franciscans, and Capuchins, came to assist the Jesuits in the work of conversion.

Christianity has, nevertheless, become widely diffused in the provinces of China, and has continued vigorous in spite of all severities. At the death of Kam-Hi, the Jesuits had thirty missionaries in the capital itself, and in four christian churches there about three hundred children and four thousand adults were annually baptized. In the provinces of Kiankieu, Koeitschu, Yunnan, and Suntcheu, there were large christian congregations, convents, churches, and other religious foundations. The bishop of Cartoria not long since stated the number of adults baptized in one year, in the province of Fokien, at 1677, and that of children at 10,384.

The ordinance against the christians, dated the 30th of January, 815, is still in force. "How dare the Europeans"—such is the language of this document—"presume to mislead the people of our empire with their silly tales? Without our permission they introduce priests and other persons, who propagate their doctrines in all the provinces contrary to our express laws. From this time forward the leaders of such a band of seducers shall be executed: whoever spreads the religion of the Europeans, without giving cause for public scandal, shall be imprisoned: and whoever embraces that religion shall, unless he renounce it, be banished to He-Lan-Keang. Tartars in this predicament shall forfeit their pay. Those Europeans at present resident at Pekin, who are mathematicians, and follow no other profession, are permitted to pursue it. All others shall be sent to Canton, to be despatched to Europe by the first opportunity."

The chief seat of the French mission, to which belong about sixty thousand christians, is in the province of Si-Tchuen. At the head of it was Gabriel Dufresse, vicar-apostolic, who, having returned from banishment to which he had been condemned, was executed, and his head placed upon the gallows. Several christians who manifested most zeal upon the occasion, shared his fate. The Europeans who were sent to Canton of course described these proceedings as "a furious persecution throughout the whole empire." They related that in 1817 still greater severity began to be shown in Pekin, that upwards of four hundred Catholics had been apprehended and put to the torture, and the like. According to subsequent accounts received at Rome, however, the persecution, as it was termed, was by no means general or violent: the missionaries in Fokien and Kankien had not been molested; and the emperor had repealed, in favour of the Jesuits, the edicts previously issued against them and the other christians. In the spring of 1817, twelve Jesuits of the recently restored order were sent from Rome to China, and in Palo Penang, or Prince of Wales's Island, has recently been established a college, in which about twenty students are qualifying themselves for the propagation of the papal religion in that empire.

We, nevertheless, know positively from Krusenstern's work, that the European missionaries at Canton are vigilantly watched, and not admitted into the interior of the empire. The protestant missionaries sent in 1807 to Canton, by the London Missionary Society, were in the same predicament. These were the Rev. Dr. William Milne and the Rev Dr. Robert Morrison. Nearly fourteen years have elapsed since the completion of Dr. Morrison's Chinese version of the New Testament, several editions of which have been printed, and he has executed jointly with Dr. Milne, a version of the Old Testament in the same language.

The philological labours of Dr. Morrison have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt perhaps more feigned than real a degree of respect for the inhabitants of Europe, and thus at length to procure a more candid attention, on the part of the more inquisitive Chinese at least, to the evidences and doctrines of Christianity.—*Ibid.*

The ship Harriet, Capt. Johnson, has sailed from Norfolk with one hundred and seventy emigrants to Liberia. At the time of sailing, the news of the late disaster at Liberia had not been received at Norfolk.

For the Philadelphia Recorder.

Mr. Editor,—It was with much pleasure that I read the remarks which were elicited from your pen by the interrogatories of your correspondent "Leighton." I hope that the whole subject which he suggests will be discussed, either by yourself or some of your contributors. It is one, I think, of peculiar interest. The following extract from the writings of one of our most learned, popular, and pious American divines, may be considered as having a bearing upon the same important theme. I copy them for your paper: if you like them, they are entirely at your disposal. NESTOR.

[illegible]

"Of those called to the ministry, some have had the advantage of a liberal education with a view to some other office; but when it pleases God to rouse them out of their security, and bring them under the strong but agreeable constraints of the love of Christ—when their eyes are opened to see the dangerous situation of a slumbering world around them—and their hearts are fired with a generous zeal for the honour of God and Jesus Christ, and the salvation of their perishing fellow-sinners, then *they begin to cast about and inquire in what way they are most likely to promote these important interests:* and as the ministry of the gospel appears to them the most promising expedient, for this purpose, they devote their whole life, and all their accomplishments to this humble, despised office, and give up all their other prospects, whatever tempting scenes of riches, grandeur, or ease might lie open before them.

"Others again have spent their early days equally thoughtless of God, of a liberal education, and of the ministerial office; but when they are brought out of darkness into light, and fired with the love of God, and a benevolent zeal for the salvation of men, then they begin to languish and pine away with generous anxieties, how they may best promote the glory of God, and be of service to the immortal interests of mankind in the world. And while they are thus perplexed, the agitation of their own thoughts, or *perhaps the conversation of a friend*, turns their minds to the sacred office. 'Oh that I might have the honour of employing my life and all that I am and have in recommending that dear Redeemer, who, I hope, has died for me, and had pity on this perishing soul of mine. Oh that it might be my happiness to contribute something towards promoting his cause in the world, and saving souls from death.' These are the noble motives that operate upon such a person, to desire the office of the ministry. But, alas! a thousand discouragements rise in his way—*his being so far advanced in life, his want of an early education, the difficulty of acquiring a competency of learning in his circumstances;* these appear as insuperable obstructions in his way, and oblige him frequently to give up all hopes of accomplishing his desire. But when he has relinquished the desperate project, *his uneasiness returns*, his panting desires revive, and he can obtain no rest, until at length he is constrained to make the attempt in the name of God, and leave the result to Him.

"Although this group of discouragements may be peculiar to such as devote themselves to the service of the church, after that only part of life which is most favourable to a liberal education is unhappily lost; yet, there are others, which all meet with, more or less, who enter into this office with proper views. They are deeply sensible of the difficulty of a proper discharge of the duties of this office—of its solemn and tremendous consequences, both with regard to themselves and their hearers—of the violent opposition which they may expect from the world, and especially of their want of ability to discharge with honour and success the duties of an office so difficult and so important—which made even the chief of the Apostles to cry out 'who is sufficient for these things?'

"These discouragements which strike them back, and the impulses of a generous zeal which urge them forward, often throw them into a ferment, and agitate them with various passions; so that they can enjoy no ease either in the thoughts of prosecuting or declining the design. Now they give it up in discouragement; but immediately they are seized with agonies of zeal, and resolve, in dependence upon divine strength, to break through all discouragements, and make the attempt at all adventures—Again their fears arise and strike them off from the design—again their zeal revives and compels them to pursue it—*they can find no heart for any other pursuit:* OR IF THEY FLY TO SOME OTHER BUSINESS, LIKE JONAH TO TARSHISH, TO AVOID THE MISSION, PROVIDENCE APPEARS AGAINST THEM, AND RAISES SOME FURIOUS STORM, THAT OVERSETS ALL THEIR SCHEMES: till at length they are constrained to yield, and surrender themselves to God, to be used according to his pleasure. If they had resolved with Jeremiah, 'I will not make mention of him, nor speak in his name,' they find, like him, that 'the word of God is in their heart, as a burning fire shut up in their bones, and they are weary with forbearing, and they cannot stay.'

"We find many of the great and good men of antiquity in such a struggle, when God was about to send them on a mission for Him. Moses forms a great many excuses, from his own meanness—'Who am I that I shall go unto Pharoah, and bring forth the children of Israel out of Egypt?'—From the incredulity of those to whom he was sent, 'behold they will not believe me, nor hearken to my voice;'—from his want of qualifications for the mission—*oh, my Lord, I am not eloquent, I am slow of speech and of a slow tongue:* and when all these excuses were removed, he prays to be excused at any rate—'O my Lord, send, I pray thee, by the hand of him whom thou wilt send'—as if he had said, employ any one in this mission rather than me. We repeatedly see the same reluctance in Jeremiah—'Ah! Lord,' says he, '*I cannot speak*, for I am a child.' So Ezekiel tells us, that when he went to discharge his office, 'he went in bitterness, and in the heat of his spirit; but the hand of the Lord was strong upon him,'—and he could not resist the almighty impulse.

"Thus you see with what reluctance those generally engage in the sacred office, who are justly sensible of its importance and difficulty, and of their own weakness. Men whose choice is directed by their parents, or proceeds from the love of popular applause, or from avarice—or some other low or selfish principle, may rush thoughtlessly into it; and in the presumptuous pride of self-confidence, imagine themselves equal to the undertaking. But those honest souls who know what they are going about and what they themselves are, if they reach after this sacred office, it is with a trembling hand. They do indeed desire it, most ardently desire it; but it is when they are under the sweet constraints of the love of Christ and the souls of men. This bears them away through all difficulties; and they would willingly hazard their lives in the attempt. But notwithstanding this ardour, their hearts frequently fail and recoil; and at such times, nothing but necessity could push them on."

For the Philadelphia Recorder.

MISSIONS THE CAUSE OF GOD.

The word of the Lord has gone forth, and the symbolical angel having the everlasting Gospel to preach to all nations, is seen flying through the midst of heaven. Angels look down with delight—The attention of the whole family of the redeemed is fixed upon the imposing spectacle. Every heart beats with exultation; ten thousand times ten thousand voices are raised in loftiest notes of praise; and the language of every tongue is "even so, come Lord Jesus, come quickly." Upon this imposing scene, the wonder of the age in which we live, the verification of ancient prophecy in the hope of the church, and the glory of the world, there are some who look with feelings of cold indifference, if not of disgust, who consider all the movements of the age in behalf of missions and the Bible, as the result of wild adventure, proceeding from false interpretations of prophecy. Can we have any fellowship with such, while they continue to hold such sentiments? Is it possible to countenance such delusions, without being in danger of incurring the displeasure of the chief Shepherd and Bishop of our souls? From my soul I pity them as I do the immense multitude who have no heart to join in the shout of victory which is beginning to be heard from the field of controversy. I would not touch a hair of their heads, or interrupt for a moment the course of their complacency, if I did not believe that they are in league with anti-christ, and doing all that they can to stop the chariot wheels of the Prince of Life.

[*Extract from a letter.*

For the Philadelphia Recorder.

ALTERATION OF THE LITURGY.

Sir,—I have paid considerable attention to a subject which has occupied many columns in your valuable paper, namely the curtailment of the Liturgy; but I cannot by any means bring my mind to assent to the reasons urged for the abbreviating the service, as I do not consider it is, as it now stands, too long, especially with the allowances of abridgment which are permitted. In England, the reading of the whole service is strictly enforced by the Bishops, and rarely deviated from, except occasionally in retired country places, by aged or infirm ministers; whereas in this country considerable curtailments have been sanctioned, and further occasional omissions are allowed, especially in the latter part of the Litany, as also by the substitution of one of the select portions, in place of the Psalms for the day. Surely an hour and a half, is not too long a portion of the morning of the Sabbath for prayers, the reading of the word of God, singing, and a sermon; and in the afternoon or evening, a much shorter portion of time is occupied. In churches where there are many communicants, the omission of the Litany, as proposed among other suggestions, might be adopted on the occasions of the administration of the Sacrament, but this I consider as the extent to which curtailment should be allowed to reach. But, sir, there is another object which I deem much more important, and which I am surprised has never been brought before the General Convention, viz. the alteration of some of the formularies of the church, especially parts of the Baptismal and Confirmation services, and also part of the Catechism. How highly desirable is it, that there should be every means taken to prevent any disunion of sentiment, on most important points of doctrines among the members, and especially among the ministers of the Episcopal Church. It is well known that there exists a very material dissonance on subjects involved in some of the expressions used in parts of the above services; how important would it therefore be to make such alterations as might cause a unity of assent to all the services in all the members of the church, without materially interfering with the substantial meaning of the phraseology; and this, I conceive, might be accomplished. The principal cause of difference, is the use of the word "regenerate" in the baptismal service. This involves a doctrine held by the Church of Rome, that every person baptised in that communion, is in a state of salvation, provided he shall continue in obedience to the church and in the fulfilment of its ordinances, especially confession, penance, and extreme unction. The expression was most probably allowed to remain by our venerable reformers, in the hope that under the renovation of the church by the introduction of evangelical gospel doctrines, the whole of the congregations, among whom the rite would be publicly administered, would so join in supplication for the blessing, with true faith and sincere piety, that Christ's promise might be so fully expected as to be accounted of as absolutely obtained; but as we have innumerable instances, that this hope has been disappointed, and that "thousands of baptised reprobates have been led to the gallows," is it not high time to relinquish the use of this term, which induces so much contradiction, and has given rise to circumstances involved in the greatest absurdity? In confirmation of which I will subjoin an extract from the Anti-slavery Monthly Reporter for October, 1828, in which the editor, remarking on the official reports of the clergy from the West Indies, observes, "what shall we say to such words as these inserted in a prayer which the Bishop directs to be used every morning on plantations, 'Thou O God didst in our baptism, pour thy Holy Spirit into our hearts, and didst receive us into the number of thy children by adoption and grace;' are all plantation slaves then baptised, or, if they are, is it decent to apply such terms to them universally, or supposing them to be applied to the 9000, whom a few years ago the Rev. Mr. Bridges baptised at half a crown a head, while Rector of Manchester; or to the 25,000 baptised in the course of a few months in St. Mary's by another Jamaica Rector; should we not say that it was little better than a profanation of the most sublime truths of christianity?" These and numerous circumstances of a similar nature, might be added, to show the impropriety of retaining this term and all those which hang upon it.

Having stated my objection to the term, I beg leave to suggest an alteration, which I conceive would express fully the rite performed, and thereby remove the difficulty and difference alluded to. In the office for the baptism of infants, it is said by the Priest, "seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church," for which I would substitute, "seeing now, dearly beloved brethren, that this child has been baptized and grafted into the body of Christ's visible church:" and in a subsequent part, after the Lord's prayer, where the Priest says, "we yield thee hearty thanks," &c. I would make the prayer read thus, "we yield thee hearty thanks, most merciful Father, that it hath pleased thee to incorporate this child by baptism into thy visible church, and humbly we beseech thee so to regenerate him by thy Holy Spirit, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man and utterly abolish the whole body of sin; and that he being made partaker of the death of thy Son, may also be partaker of his resurrection; so that finally, &c." In like manner the corresponding expressions in the office for the baptism of adults may be altered. In the confirmation service a consistent corresponding alteration would be required, and in the prayer of the Bishop might thus be adopted: "Almighty and everlasting God, who hast vouchsafed by baptism to give to these thy servants the hope of the forgiveness of their sins, strengthen them, &c. and in the catechism, the second question should be altered to, "wherein I was made a member of Christ's visible Church, brought within the application of the promises of God, and of the inheritance of the kingdom of heaven." These alterations would, I conceive, act as articles of peace in the church, and would be fully satisfactory to those who are desirous of conciliation, on those and other topics. A numerous body of the clergy of the Church of England would rejoice at the removal of the above objectionable expressions from the services of the church; but of this there is no prospect, as there is no medium of renovation or alteration in its constitution, like the remedial opportunity which the triennial General Convention of your church affords.

I beg leave to add that there are some important observations on the subject of baptism, in the 5th chapter of the valuable and interesting memoirs of the Rev. Legh Richmond, lately reprinted by Messrs. Carvills, N. Y.

A Member of the Church of England.

For the Philadelphia Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

In the last paper (*Recorder of March 8th*) on the subject of the Domestic and Foreign Missionary Society, it was shown that, such is the organization and such have been, hitherto, the operations of that institution as to exclude, almost without exception, the influence of the evangelical portion of the church from its councils, and also to occasion the most reasonable apprehensions, among the friends of foreign missions, lest the efforts for such objects should be burdened and paralysed by the indifference of officers and directors who wish to see all the energies of the church expended at home. The opinion was also expressed that it is to these features in the plan and character of the society, much more than to any want of diligence or competency in its executive, that we are to look for the causes of that inefficiency which has ever been a lamentable characteristic of the institution. These explain the reason that the evangelical clergy and their congregations have not arisen, in greater unanimity and zeal, to raise auxiliaries and contribute means. And hence it is easy to account for the fact that, whilst we have reason to believe a considerable portion of the church is deeply interested for the spread of the gospel among the destitute, both at home and abroad; a society established by the General Convention for domestic and foreign missions, headed by all the bishops and calling for aid from every congregation of every diocese, has passed its ninth year, without having done more for either department of its object than ought to have been effected by a society embracing only the city of New York as the source of its supplies.

If the Missionary Society of the Church, especially in its department of foreign labours, is ever to flourish extensively, it must secure the interest and confidence of evangelical men. To accomplish this, there must be a very considerable alteration in the provisions of its constitution. Whether such alteration is likely to take place, need not here be said. But supposing that it will be a subject of future consideration, it may not be amiss to offer a few comments upon those features in the constitution which stand particularly in the way of the usefulness of the society.

Article II. "*It (the Society) shall be composed of the Bishops of the Protestant Episcopal Church and of the members of the House of Clerical and Lay Deputies of the General Convention of said church for the time being: and of such other persons as shall contribute,*" &c.

Article III. provides, that "*the Society shall meet triennially at the place in which the General Convention shall hold its session.*"

Article IV. provides, that *the presiding Bishop shall be President and the other Bishops Vice-Presidents.* Also that, at every triennial meeting, the Society shall elect twenty-four directors.

Without entering upon a full exhibition of all the exceptionable features contained in the above organization, let it be only considered, who are the members on whom will devolve, at every triennial meeting, the choice of directors. The answer is—the Bishops and the members of the House of Clerical and Lay Deputies. Why? Because they will always be on the spot—with nothing else to do. But is there any security that such votes will be actuated by an enlightened zeal in behalf of missions, *especially foreign?* None. They are members not because they have ever given any money or borne any affection to the cause; but merely because some are Bishops and the rest belong to the General Convention. There is nothing to secure the Society against a downright hostility on the part of every Bishop and every member of the Convention to the least effort in favour of foreign operations. If Bishops Hobart, Ravenscroft and Onderdonk—*three Vice-Presidents*, are opposed to foreign labours, why may not all the Bishops be like-minded? If some of the members of the House of Delegates are already in favour of expending all our means upon home operations; why may not all the members be like-minded? What if the majority should be so? Then, of what views, in regard to foreign missions, will be the directors whom they are to elect? We venture to say that a very large portion of these *ex-officio* members of the Missionary Society, were at the last General Convention and will be at the next, if not opposed, yet exceedingly indifferent to the whole work of *foreign* benevolence. What encouragement then, have the friends of foreign missions to raise auxiliaries and contribute money to a society so strangely composed and controlled? What is the society in effect, but a mere Missionary Committee, of the General Convention? It is hoped that the direct opposition of some of the Bishops to any engagement in a foreign work, is a sufficient evidence of the folly of so many *ex-officio* Vice-Presidents and members.

Article III. provides, that a sermon shall be preached at every triennial meeting—"*the preacher to be appointed by the House of Bishops.*"

Article VI. provides, that all appointments of missionaries by the directors "*shall be with the approbation of the Bishops present.*"

Throughout the whole organization of this Society there is an evident effort to make its character, operation and agents, as much as possible, dependant on the will and opinions of the Bishops. Perhaps it was intended, in doing this, to express the opinion that it ought always to be taken for granted that the spirit of the episcopacy is the spirit of missions in its most comprehensive character. However correct this idea of the identity of true episcopal with true missionary zeal, unfortunately it is by no means a general rule that Bishops are promoters of the missionary enterprise beyond the narrow limits of their domestic region. Hence it is justly a matter of great complaint that to the Bishops of our church, one and all, without inquiry into their views upon the two departments embraced by the Society, should be committed some of the most important details of the Society's business. The appointment of a preacher is no insignificant matter. To the friends of foreign missions, it seems exceedingly important that the claims of that department should be urged at every opportunity with all emphasis and zeal. If a majority of the House of Bishops be of the mind which has been expressed by three of them (and who knows to the contrary?) how natural and how much a matter of course will it be to appoint such a preacher as will be careful to present every part of his cause in a more prominent light than the *duty and importance of prosecuting a foreign missionary work.* Besides what is the "*House of Bishops*" to the Missionary Society? All the Bishops are officers *ex-officio* of the society; but the *House of Bishops* has no place but in the General Convention. And why should the Society or its Board of Directors be deprived of the reasonable office of choosing their preacher, for the sake of vesting it in a body with which, but for this particular, it would have no special connection? Was it ever heard that a society or its directors could not be trusted with such a matter as the selection of a person to preach their sermon?

But this point is unimportant in comparison with that of the appointment of missionaries—this must be "*with the approbation of the Bishops present.*" We know not that any objection would be made to this clause, were all the Bishops friendly to foreign missions. But when it is considered that no Bishop is so likely to be "*present*" as Bishop Onderdonk; that, of all those out of Philadelphia, no one is so capable of being present at the meeting of the directors as Bishop Hobart; and when the sentiments, expressed by these gentlemen, relative to the comparative claims of foreign and domestic missions, are considered; it seems a matter of no little consequence that no missionary can be sent out by the Society without "the approbation of *the Bishops present.*" It is probable that the minutes of the meetings of the Board of Directors will show that a majority of the Bishops present has almost always been those whose sentiments as to foreign missions agreed with the views lately expressed by Bishop Hobart. How easy would it be, in such circumstances, to prevent all foreign movements, by refusing to approve the appointment of the only individuals ready to make them. Besides, is it not a singular anomaly that the decisions and doings of twenty-four *elected directors* should be made so absolutely dependant upon the will of a few Vice-Presidents who have obtained their places without the least reference to any interest felt by them in the object of the Society?

Article VIII. provides, that "*the bishop of every diocese shall be president of the auxiliary societies organized within it.*" This is another example of the inordinate reaching after Episcopal prerogative which so remarkably characterizes the constitution before us. But who ever heard, before, of a general missionary society appointing a presiding officer for its auxiliaries; and forbidding any society from becoming connected as an auxiliary, unless it choose to forego the usual privilege of appointing its own head? Let us see how this provision works. Suppose an auxiliary be formed in a congregation of the city of New York. It would seem proper and natural that the rector of that congregation should be president. But the parent Society has settled that matter. The Bishop of the diocese is president. Suppose, then, that all the members are particularly interested in foreign missions, and choose to devote all their contributions to the foreign fund, as the constitution of the present society gives them the privilege of doing,—how would Bishop Hobart appear presiding at the meetings of such an auxiliary, and at the same time maintaining, publishing, and endeavouring to propagate among the members of his diocese, such opinions as to foreign missions, as those expressed in his late address? Suppose, again, that auxiliaries are formed at Rochester, Buffalo, Auburn, &c., where is the wisdom or shadow of reasonableness in obliging them *all* to have the same president, and he a resident of a city hundreds of miles from them? That this feature in the constitution must operate very injuriously upon the formation of auxiliaries, is easily seen. For how can it be expected that a number of persons in New York, (for example) animated with zeal for the foreign missionary cause, will form a society for this object, auxiliary to one which obliges them to receive for their chief officer an individual whose personal and official influence is employed in discountenancing all efforts in his diocese, for any purposes but those purely domestic?

PHILO-[illegible]

For the Philadelphia Recorder.

KENYON COLLEGE.

Part of a letter from Bishop Chase to a Benefactor of the Institution.

The kindness you have shown me, and the liberality you have manifested both by your munificent donations and good counsel to further the interest of Kenyon College, embolden me to write to you with great freedom.

I wish to lay open to you the state of our affairs—thence to infer our necessities and wants—and lastly, to inform you what I have done and am desirous of doing *in pursuance of your advice*, to enable us to get rid of our embarrassments, to proceed with vigour, and to accomplish the great work which Divine Providence hath assigned us.

From the first laying out of our plan of the College, I foresaw that the cost of erecting it would be far beyond the means then visibly within our reach. Yet considering the heavenly nature of the work, and the extent of the public benefit which would result from it, (so evident to all who gave the subject due reflection) I felt a kind of trust amounting almost to certainty, that God would open the door and point out the way, and give me grace to attain eventual success. Supported by this trust, I went forward as from the beginning, using every lawful means to attain my object. In my appeal to the British public, I was not disappointed, and in my application to the individuals of my own country, I was not sent empty away. I therefore went on rejoicing—faithfully performing my duty, and laying out every dollar with strict economy, according to the design of the donors: till the whole plan was developed, and the buildings not only begun, but so far completed, as to put all doubts at rest. At this stage of the process, I thought it my duty, and felt great encouragement to appeal to our National Legislature, which I did this winter a year ago, urging my claim to their munificence on the ground stated in my pamphlet, herewith transmitted to you. Till the very last, I had full confidence that the honourable House of Representatives would follow the example of the Senate, and grant me a township of land, thus enabling me by the donation of that which would have turned to our benefit, in paying our workmen and other debts, to the amount of [illegible] thousand dollars—to realize a sum sufficient to complete the whole plan of the edifice, and place the Institution beyond the reach of embarrassment. But this was too great a blessing. God saw that it was not consistent with this state of trial to grant it me: and wisely ordered that I should yet suffer more; and be yet more patient, more humble, and more sensible of my dependence on his will, and his wisdom.

In coming home from Washington, I had well nigh given up in depair—But something told me yet to hope. Accordingly I published the little pamphlet alluded to, entitled "*the Star in the West.*" This was followed by an additional flow of success far beyond my expectations, so that again the work was commenced and the college carried from the middle of the second, to the top of the fourth story. The roof was framed and reared, covered, and the steeple with the bright ball and vane, now glitters to the sight as it shines afar and o'er the highest trees. Nothing in our country, in the shape of a college building, equals it. But how many things there are to do!—Our sashes 1800 lights, besides the gothic frames (all the upper story windows) are yet nearly all to make: 10,000 square feet of flooring all to be laid—above 50,000 feet of plastering are to be put on. The logs for the lathing are yet standing in the forest. Those for the doors and casements are in no greater state of preparation. The masons tell me that to finish the chimnies, (at present carried only to the top of the fourth story,) and to do the plastering above named, it will require at least [illegible] bushels of lime, not more than 150 bushels of which are yet burned: about 250 bushels are yet in the kiln, and the rest is to be dug out of the banks of the river, and the wood yet to be cut wherewithal to burn it. Why are these left so? you will ask. I answer, for two good reasons. The winter came on and caught us just in this state. I dismissed my carpenters and the masons all but two, who are cutting stone for the chimney tops: and this gives me time to cast up our accounts, make an estimate of our affairs, and see how poor we are;—this poverty of ours must keep us in this state of utter suspense, till we obtain from some quarter, means to proceed. I observed above that the donations made us as the result of the "*Star in the West,*" had enabled us to go on with our work during the last summer. It is true, as they furnished us with *cash*, without which we could not have paid the one half of our debts to our hands; yet the other half and many other debts were discharged with a store of goods for which the Seminary is still indebted to merchants in New York.

If you now ask me how, under such circumstances, I expect to get on in so great a work, having more than exhausted our disposable funds, I must answer, as when asked a similar question, on the eve of my departure for England, "I do'nt know, Jehovah jireh"—"God will provide."

All the means in our power now visible, are concentrated in our *north section* of 4,000 acres of land. This I had thought was engaged to a company of friends in England and Ireland at one pound sterling per acre, long credit, should they conclude to make immediate payment for the whole, at a somewhat less price. But nearly a year having elapsed since I communicated through the British Consul at New York an answer to their own proposals, and nothing done, I cannot but conclude they have relinquished all pursuit of the object.

(*To be continued.*)

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, MARCH 14, 1829.

Congregational or Independent Church in Legh Richmond's Parish.—The following paragraph will naturally attract so much attention that we cannot with propriety withhold it from our readers, and yet we cannot insert it without a few accompanying remarks.

Congregational Church in Legh Richmond's parish.—A correspondent of the London Evangelical Magazine states, that on the 28th of November last, a Christian church, *of the Congregational order*, was formed at Turvey, in Bedfordshire, consisting of forty members, all of whom were formerly communicants in the parish church of that village, under the pastoral care of the late lamented Legh Richmond, author of the Dairyman's Daughter, &c.

"The death of the inestimable clergyman to whom I have referred," says the writer of the letter, "having, unhappily, deprived his flock of the evangelical privileges they had enjoyed, a large majority of them have for some months past, assembled for public worship in a commodious barn, where the bread of life has been broken to them by neighbouring Ministers, and the students at Newport Pagnell.

"After serious deliberation and earnest prayer, the people have resolved to erect a chapel, on the Independent principle, and the work is now in progress. Towards the expense of this undertaking, they have contributed to the utmost of their ability, and are about to appeal to the religious public to enable them to complete it."—*N. Y. Observer.*

Unless some *peculiarities* of the ecclesiastical constitution of the established church of England, which appear to us well deserving the appellation of ABUSES are taken into account, it will be impossible justly to appreciate this act of some of the pious members of the church in Turvey; and we may be led very unfairly to think that their attachment to the Liturgy and the distinctive features of the Episcopal church, must have been very slight and transient; whereas, it is more than probable that it was exceedingly deep and abiding, and formed the greatest of the many struggles which they must have overcome before taking the only step in their power to enjoy the preaching of the pure word of God.

In the first place, then, it should be remembered that ministers are not chosen in England by the people, but are fixed by what is called *patronage*, not only without consulting the wishes of the majority, but sometimes in the most wanton and cruel contempt of their feelings. And next, it should be considered, that although the disaffected might amount to a very great multitude, they have no possible means of redress—and though they are at liberty to erect a dissenting place of worship, they are utterly prohibited from erecting a new church and obtaining spiritual ministrations within its bosom.

The truth of the case, then, most probably is, that the successor of Richmond does not preach the Gospel in simplicity and power, either to the awakening of the unconverted, or the edification of God's people; and the inferences which CHARITY should draw from the melancholy state of things in that once highly favoured parish, are simply these—1. That it is a deplorable and fatal thing to have division and discord, separation and dissent, produced in the church by the introduction of base and unworthy men into the sacred office! If all the ministers in the Church of England were holy and zealous men, even the imperfections of its organization could not operate as a curse: for although the system of patronage might badly adjust the position of the clergy in reference to talent and peculiar powers of mind, yet a good man could not possibly be succeeded by a bad one—a faithful shepherd, by a mere votary of the world; a scriptural teacher, by a mere essayist; a zealous servant of Christ, by a cold-hearted formalist. Had all the ministers of the Church of England been truly pious men, Legh Richmond's successor must have been so, and then it is impossible to conceive of any separation from the church amongst his pious communicants.

2. We cannot refrain from inferring the extreme distress and affliction of these communicants at being absolutely driven away from that house of God which had been endeared to them by so many delightful associations, and compelled to forego the exalted satisfaction of offering their public devotions in the precious formularies which had been consecrated by so many years of delightful use. They must have felt themselves reduced to the alternative of absolute starvation, as to all religious instruction, or they could not have taken a step involving so great a struggle and so severe a sacrifice. Some sincere Christians might have submitted to a lack of spiritual nourishment from the pulpit, rather than forego the means of edification and comfort provided in the desk. Others again think and feel very differently, and would find themselves rapidly declining in the divine life, without the weekly portions of spiritual nourishment provided in that glorious ordinance of God, the preaching of the word. Let every man be fully persuaded in his own mind. To us it seems very probable that these forty communicants felt as if their growth in grace, nay, perhaps the very safety of their state and the ultimate salvation of their souls, depended upon attending a more scriptural ministry, than that which had been fastened upon them at the parish church. If they sought a scriptural ministry in order that they might know more of Christ, and love and serve him better, whoever else may censure them, before their own Master, beyond all question, they stand acquitted and approved.

If blame attaches any where, it surely does not cleave either to the doctrines or the course of ministrations of the invaluable and lamented Richmond; but solely to him whose lack of a like spirit has probably rendered him unfit to be the successor of such a man, and to the civil disadvantages of an establishment which deprives pious people of all choice, as to the minister who is to break to them the bread of life.

Bishop Hobart's Pastoral Letter on the subject of Clerical Associations.—Five reasons why clergymen should not meet together for purposes of private prayer, for the promotion of personal piety and their official usefulness! Was ever a Christian Bishop at pains before to print reasons why ministers should not pray together? And yet it will be said that the Bishop is entitled to his private opinion as to the usefulness and tendency of such meetings. So he is! He has an equal right to publish those opinions to the world. None can doubt it! And we presume that the Christian public will take the same liberty of deciding how far they comport with the standing and the title of a Christian Bishop. Our present object is simply to announce the anomalous production. We presume it will not pass unnoticed by those to whom it chiefly relates.

Rev. Mr. Henshaw's Sermon.—The Repertory for February contains a very animated and able sermon from the Rev. Mr. Henshaw, of Baltimore, on the all-important question, "What think ye of Christ?" His discussion involves the two cardinal points of our faith, the DIVINITY and ATONEMENT of the SON OF GOD. Within the space of one short sermon, arguments on these all-important subjects must be greatly condensed, but still in the case before us they stand out with such prominence that we see not how they can be gainsayed or resisted, save only by those to whom the truth in this respect is an abomination and a stumbling block. The faithful, humble, and teachable, cannot read without being satisfied. Some of the more glowing passages we have given upon our first page, and we can only hope that those who have hitherto refused to honour the Son even as they honour the Father, may, upon their perusal, be deeply convinced that this is indeed the true God and Eternal Life.

Rev. H. N. Gray, Missionary at Tallahassee, Florida.—Some time ago we announced in terms of strong commendation, and with expressions of great joy, the appointment of this our reverend brother, to an important station in Florida, together also, with the appointment of other most excellent and valuable missionaries, to other stations. At the same time, we ventured with much trembling and reluctance to unveil facts, relative to the very discordant state of things in our missionary operations. We did this deliberately and prayerfully, on our own sole and voluntary responsibility, in order to open the public mind to the important discussions concerning our general Missionary Society with which our columns have since been much occupied. Our very dear brother, fearful that, whilst acting as the agent, and receiving the bounty of this Society, he should be thought to concur in the remarks then made, or to be privy to them, has written the letter from which extrrets are given in this week's paper. Very cheerfully do we exonerate him from all possible participation in that act, and most happy are we to render public his testimony to the truly christian manner in which he has been treated by the Executive Committee, who beyond all possible question have endeavoured to do all in their power to render his connexion with them pleasant, and his situation comfortable. We are also happy to add his name to those of the very many who anxiously desire perfect unanimity in all our missionary operations. On his part and the part of those who are considered his particular friends, nothing will be wanting to bring about the perfection of such a union, if only GROUND ENOUGH is granted for us ALL to stand upon.

Relief of Kenyon College.—We commence in this day's paper the publication of a plan for the relief of Kenyon College, under its present oppressive difficulties for want of funds. We cannot but hope that it will prove effectual: for if ever human efforts were entitled to success, the perseverance and zeal of Bishop Chase ought to earn it from a generous public; and if ever a claim possessed intrinsic merits, it is the claim of the young and of the unborn millions, upon whose destinies in life and hopes for eternity the benevolent movements in behalf of Kenyon College will bear with such propitious energy. We commend the plan for the sale of town lots upon the College grounds, to the attention of all the friends of the institution.

Erratum.—The first time the words *American Tract Society* occur in the second editorial article of the Recorder of Feb. 28th, they should be American Sunday School Society.

For the Philadelphia Recorder.

Extracts from Rev. H. N. Gray's Letter.

Rev. and Dear Brother,—I saw in the last number I received of your paper, an article which perplexed me and gave me much pain. I allude to the one in which the recent appointments of the Missionary Society are noticed. I am not yet satisfied what are the import and drift of the remarks. If I do at all understand them, they are not just, in application to myself. I feel as yet no dissatisfaction in relation to the Society; but on the contrary, was highly pleased with the spirit manifested in the correspondence of the Society with me previously to my accepting of their appointment, and most cordially approve of all the instructions I have since received. I cannot, therefore, conscientiously suffer it to be insinuated that I have some important ground of objection to the Society; all whose measures, as far as I know them, I most sincerely approve. The pecuniary allowance of the Society to me for the year does not more than equal the expenses of my journey hither, and is therefore a trivial object. I must live here upon my own resources; but yet I wish to be connected with the Missionary Society, and feel no wish for any other relation, unless something different should occur from any thing within my previous experience.

Our church is now almost entirely shut out of the recently settled states, and it is my opinion that she falls unless all her friends unite heart and hand in sending forth her ministers. The opposition she has to encounter, on all missionary ground, is beyond all conception. My motto is, "Union among ourselves, courtesy to others," and then the church will prosper Let us, relying upon the mercy of its Great Head, labour to heal the breaches of our suffering Zion. Prosperity be upon all that love her.

Your Brother in the Gospel,
H. N. GRAY.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

To the Editor of the Philadelphia Recorder.

As you have opened your columns to a discussion on the subject of the General Missionary Society, you will allow me, I trust, room for a few remarks on this interesting topic.

Changes are called for in the constitution of that Society. It seems to be agreed on all sides that some changes are necessary. The Board of Directors have instructed their Executive Committee to report to them such alterations as their practical experience may have discovered to be necessary. That Committee have taken, what appears to me, the best mode of ascertaining the general opinion of the members of the church on the subject, by asking the members of the Board, in all parts of the country, under the responsibility of their names, to communicate to them the prevalent opinions on the subject. Public opinion is, I think, by this mode, likely to be fully tested.

I have no objection to a public discussion on the subject. Justice and truth can lose nothing by it. Thus, I should be pleased to see a full exposition of the history of the Society since its organization, drawn from its own records and documents, that it might be known whether the various allegations which have been made against it, and which are said to have destroyed the confidence of a portion of the members of our church in its proceedings, are well or ill founded. It may be well, however, to suggest to those who are disposed to write, that the question which I understand to be presented by you to your readers, is not "the formation of a system entirely new, as *Philo-Heber* infers in your last from a statement of facts and reasoning, in which, as will be seen below, I cannot follow him; nor the establishment of two independent societies by the General Convention, as *suggested* by *A Subscriber*. The simple question which I understand you to propose, and, in my opinion, the only legitimate one for discussion, is, whether the constitution of the present Society can be so modified as to do away objections which are extensively entertained against it, or, a large proportion of the members of our church abandon their interest in it.

I think this is the only legitimate subject for discussion, because I conceive it must be manifest to those who will attentively examine the present Constitution, that no alterations can take place without the consent of the members of the Society, and that within this term, are comprised not only the members of the Convention, whom *Philo-Heber* seems to view as the only efficient members, but the patrons, the life-members, and the annual subscribers, to whom the General Convention has given *vested rights*, of which, of course, that Convention cannot deprive them. Is it probable that they will consent to any act of the Convention which threatens this deprivation?

It appears to me that in discussing this subject, but little is to be gained by the use of party appellatives and allusions. With this view, I think that *Philo-Heber* has not chosen the best mode of stating the *two ends*, which, he thinks, a plan should be devised to accomplish. I should rather feel disposed to state them thus, and then as ardently as himself desire and pray for their accomplishment.

Such alterations in the present Constitution should be adopted, and such plans put in operation as will

1. Bring the greatest proportion of the members of our Church to unite their influence and means in the cause of missions.

2. To arrange and classify the objects of the Society, that each department of missions should be under the superintendence of its acknowledged and decided friends.

With regard to parties it may perhaps yet prove that there are difficulties on both sides to be obviated and reconciled. The sin of neglecting missions falls too heavily on the church at large, to be laid at the door of either of our present parties. A writer in the Theological Repertory for July, in reviewing Dr. Wainwright's Sermon on Missions, says, as I think justly, "we lay not this sin to the charge of any body, or any party of men in the church. We believe that all orders, all parties, have been criminally negligent;—and if there be one party professing to be more thoroughly convinced of the importance of this cause than others, then that party has incurred a heavier guilt and a more tremendous responsibility."

As I have thus fairly commenced a cross examination, and as my only object is to have this subject fully understood in the hope of procuring the most enlightened decision, I trust, Mr. Editor, you will allow me to proceed.

While it is obviously to be doubted whether any good end whatsoever, is promoted by making the members of the General Convention, in their individual capacity, members of the Society, yet, on the other hand, it certainly does not strike me that any evil has resulted, or is likely to result from the circumstance, other than that of making the machinery of the society somewhat cumberous, and unwieldy; an objection, perhaps, of sufficient weight to allow of a change in respect to it, and I cannot help thinking that *Philo-Heber* has, perhaps, inadvertently, invested the difficulty in this point with too great importance. Near two thirds of the clerical members of the last General Convention were either patrons, life-members, members by annual subscription, or had procured collections in their congregations for the funds of the Society. Of the lay members, a much smaller proportion are known to have exhibited an interest in the concerns of the Society, or of missions; though some of them may, as I believe to have been the case, have been members of auxiliary associations, or contributors in parish collections. Yet, Mr. Editor, if you were present at the meetings of the Society held during the Convention, you must be sensible, that the number present was even more select than a list drawn of its friends in that Convention would have made it:—"perfectly convenient," as it certainly was, "for all the deputies to the Convention to take their seats as members of the Society." I cannot grant that all of them might "have voted upon any question affecting missions;" for I cannot find any powers given to *the Society* by the constitution, farther than those of electing the directors, of adopting, or rejecting, the report of the directors, and concurring in, or rejecting alterations of the constitution;—nor do I deem it probable, or perhaps possible, that of all the members of our General Convention, having the privilege of members of the Society, it can happen, that there should be *none* who "have given the *least* evidence of their being friendly to the missionary cause." Still I know no reason why this feature should be retained in the constitution, if objected to.

I must too, abate some of the weight which *Philo-Heber* thinks is injuriously given by the *ex-officio* influence of the Bishops as Vice-Presidents. He undertakes to show that two or three of the Bishops are unfriendly to foreign missions, and after quoting passages of their writings, supporting his assertion, says, "here, then, are three Vice-Presidents of a Society *for foreign missions*, whose influence is exerted against doing any thing in furtherance of such labours." Now, ought he not rather to have said, that they are Vice-Presidents of a Society for *Domestic and Foreign Missions*, and that their influence is given only to *one department* of the society's labours, to the exclusion of the other? And may it not be the case that members of the Society, perhaps even Vice-Presidents, will choose, or already have chosen the other department, in the same exclusive manner, as the sphere for their influence and exertions. I believe, upon examination, this would be found to be the case. But I cannot think that when the question is viewed liberally, that it will be said, that the Society must be deprived of the influence and exertions of all those who choose to fix upon some one mission, or more generally, upon either department of the Society's operations, as their favourite field for the diffusion of the Gospel. The supposition of *Philo-Heber*, that "the whole body of the Bishops may be now, or hereafter, in favour of directing all our means to *home* operations," is not germain to his argument. That they are not so now, is notorious; what they may be in this respect, hereafter, is to be discerned only by the Unsearchable Wisdom: It is undoubtedly as *reasonable* to suppose they will be friendly to foreign missions, as otherwise.

Your remark, Mr. Editor, that "it will be impossible to frame a constitution from which evil could not be *argued*," has been frequently on my mind, since I took up my pen; but I think *Philo-Heber's* argument on the presumption that a meeting of the Board of Directors may occur when there shall *none* of them be present *but the Bishops*, nine of whom (a quorum) could pass any vote regulating the operations of the Society, is an extreme instance of it. How could such a meeting possibly be conceived of? And is it indeed true, now, that nine out of ten of our Bishops are opposed to foreign missions? Certainly this is not to be credited. He has rightly stated that "no missionary can be appointed, but with the approbation of the Bishops present;" but let me turn upon him the effect of his own argument—suppose that *none* of the Bishops *are present*;—a case much more likely to happen than the absence of all but Bishops: Then "the appointment of missionaries, the very business on which all the other operations depend," may be made, without their sanction, by any *nine* clergymen, or, as it may happen at a special meeting, by any *nine* members of the Board. It appears to me reasonable, that when missionaries are appointed to be sent out under the authority of the *church*, to gather members to it, their appointment should have the sanction of the Bishops *present* at the meeting in which they are appointed, and this appears the more reasonable from the circumstance that this is the only power given to the Bishops by the constitution, and is one to which, if unduly exercised, as in the case of candidates for orders, an immediate corrective would be furnished by public opinion.* The office of Vice-President gives its holders no power whatever, and it is singularly fatal to *Philo-Heber's* theory, that *six* out of the present ten Bishops have been made *patrons* of the Society by the payment of $50; and thus, independently of their official claim, have all the privileges of members of the Board of Directors, and can at all times have free scope for their influence and exertions; and, undoubtedly, the other Bishops can, if they choose, or their friends should choose for them, obtain the same duplicate title. Now if it were desirable altogether to prevent the Bishops from taking seats at the Board, I see not how it can be done, except by express prohibition in the constitution; for otherwise the sum of $50 paid to the Treasurer, would give either of them a seat among the patrons, who are also Directors: Were *this* door closed, elections are still free, and would not the names of the Bishops sooner or later be found at the head of the list of Directors for each diocese? While, then, I think the privilege and power given to the Bishops by the constitution, to be all which the office can rightfully challenge, I see not how, consistently with the dignity of the church, and with the nature of things, it can well be less.

Your other correspondent, *A Subscriber*, is so far from deeming the official connexion of the Bishops a difficulty, that he suggests a division of the Society into two, one for foreign and the other for domestic missions; in each of which all the Bishops shall have seats as Vice-Presidents. I do not know what probability there may be of his plan being approved, but if, as *Philo-Heber* thinks the present connexion of the Society with the General Convention, and with the Bishops, "is one great reason why the Society has not excited greater interest, and obtained more confidence," it would seem that the *suggestions of A Subscriber* do not point out a remedy.

I must oppose my recollections, moreover, to what is implied in the allegations of *Philo-Heber*—regarding the manner of the last election of the Board of Directors. I was present at that election, and have no recollection of hearing at the time of any proceedings designed to be exclusive. When the ballots for directors were called for—the business of the meeting was retarded for some minutes by the want of votes; none, as it appeared, having been previously prepared. At length one or two members prepared a single vote, upon the back of which a few of the members present wrote their names as expressive of their consent, and this was the only vote given in. I am inclined to believe that any exclusiveness which may be considered to attach to the preceedings on that occasion might easily have been obviated had all those who were desirous of influence appeared—and voted according to their judgment and opinion. I am indeed confident, that in that case the names of some would not have appeared on the list, who have shown no other interest in the Society, or the cause of missions, so far as I can learn, than may have been furnished by an annual subscription, if so much as even that.

Philo-Heber may think that he is dilating on self-evident truths when he states so positively the reasons which, *he thinks*, have prevented the Society from efficient operations, yet I cannot avoid thinking that much of this is but conjecture. It does appear to me, too, that his *opinions* are based upon too contracted ground. He seems to consider the question before your readers as, exclusively, a party matter—that the modifications must necessarily take the form of demands from one party, which are to be conceded, *nolens volens*, by another. Is it really judicious to place the matter in this light? Have the present Executive Committee,—the only body in which the Society now presents itself efficiently before the community—shown a disposition to consider themselves the mere agents of a party? Do the recent overtures for modification of the constitution, which in reality come from them, evince a disposition for taking exclusive ground, or require that their brethren should immediately retreat to the most distant hills, and there set up their banners, and arrange their troops as for a battle, in which the only victory must be a party triumph? I trust that the day of better things is at hand, and I am confident that the drawing of party lines on this question, the gist of which when fairly ascertained, lies, in my opinion, within a small compass, can produce no advantage to the Redeemer's Kingdom, and ultimately only mortification and sorrow to those who would array them.

But I have sufficiently tasked the attention of such of your readers as have been induced to follow me thus far in my remarks. If they prove acceptable to you and them, I may perhaps feel disposed to trouble you hereafter with some further thoughts on this subject, which, I admit, is invested with importance in my view. I disdain every other motive in relation to them but a desire to see the missionary spirit, arising and extending itself in our church, and guided to great and glorious results in the spread of the dominion of the Son of God. PAUL.

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* I think the nature of this power is not distinctly understood by *Philo-Heber*. Every thing regarding the stations, locating, and means of sustaining the missionaries, &c., is by the constitution to be regulated by the Board alone. The right given to the Bishops is simply that of rejecting the nomination of any clergyman to be placed in the list of missionaries. If they may have a negative upon the appointment to a station, then they should also have a negative upon a transfer of a missionary from one station to another,—from a domestic to a foreign, and *vice versa*,—but the power of conducting the affairs of the missions, is expressly given to the Board, collectively. How then any of the Bishops, "supposing them to wish to prevent all expenditure abroad," could effect their purpose, I am at a loss to perceive. They might do it, certainly, did they form a majority of the Board, because then they would be exercising the powers of the *Board* and not *of Bishops;* but can such an event happen? It is plain, then, that if the Bishops impose a negative upon the appointment of a missionary, that negative must, as in the case of a candidate for Holy Orders, have respect not to the mission on which it is contemplated to send him, but to his personal character. Would a Bishop refuse to ordain a candidate for Holy Orders merely because he knew that it was his intention immediately to proceed to a distant sphere of labour, although he greatly needed clergymen in his own diocese, and disapproved of the intention of the candidate?

Instruction of the Blind.—We have seldom realized more deeply the privilege of dwelling in a Christian country, and having our lot cast in a period of active beneficence, than on Thursday evening last. It was at an adjourned meeting, where incipient measures were taken to establish an institution for the instruction of the blind. A class of unhappy persons were brought into consideration, who had almost escaped our notice; at least, those who had never been prominently set before us with their deprivations and wants, and whom we had scarcely regarded as susceptible of any peculiar, systematic instruction. We knew that science and humanity had studied to produce physical relief, and had succeeded in numerous instances, in literally opening the eyes of the blind, who had long been shut out from the light of day. We knew also that blind men had sometimes been distinguished in various branches of knowledge. But these had seemed as prodigies, and we had not contemplated the extension of knowledge to the whole class. If we had read of institutions for this purpose, the impression we received was weak and transient. But we have now learned, that while to the poor the gospel is preached; while the widow and the fatherless are remembered; while the prisoner is visited and the slave released; while the deaf hear and the dumb speak; "the eyes of the blind also shall see out of obscurity and out of darkness." An institution for the blind is as much needed, and may be as important and useful, as one for the deaf and dumb.

The principal communications were made to the meeting by Dr. John D. Fisher, who has taken special pains to procure a knowledge of institutions for the blind in Europe. They exist at Paris and Edinburgh. The pupils are taught to read by books, on which the letters are a little raised from the sheet, so as to be perceptible to a delicate touch. By the same means they are made acquainted with music, various literature, different languages, and mathematics; and can also communicate their thoughts by writing. They are also taught several arts and trades, by which they contribute to their own maintenance. A committee made a report to the meeting, which was directed to be published, and for which we shall wait to furnish a more full and perfect account of what is accomplished in Europe. The proposal for an institution in this country was approved by the meeting, and a committee of sixteen gentlemen was appointed to take suitable measures to carry it into effect.—*Boston Recorder.*

The Rev. Addison Searle, of the Protestant Episcopal Church, has been appointed Chaplain for the Naval Station of New York, in the place of the Rev. Cave Jones, deceased.

A Stated Meeting of "The Board of Managers of the Episcopal Missionary and Education Society," will be held in the Vestry Room of St. Andrew's Church, on Monday evening next, at 7½ o'clock.

JOHN McKINLEY, *Secretary.*

March 14.

CITY TRACT SOCIETY.

The Board of Managers will meet in the Committee Room of the Medical Society, Masonic Hall, entrance from Lodge Street, on Tuesday evening next, at half past 7 o'clock. Punctual attendance is particularly requested, as business of the first importance to the interests of the Society, will then be brought forward.

WILLIAM C. RUSSELL, *Secretary.*

March 14th.

THE CHRISTIAN OBSERVER.

It is known to many literary and professional gentlemen, that the re-publication of this most excellent Foreign Miscellany and Review was undertaken in Boston, about seventeen years ago; and that it was continued, by successive publishers, till within two years past; when, for reasons unknown to the writer of this article, it was abandoned. He is assured, however, that it was not abandoned for want of an efficient patronage.

Desirous of co-operating in the publication of a work so valuable and useful as the Christian Observer is acknowledged to be, the writer of these proposals has been induced, in conformity with the wishes and advice of respected friends, to issue them. He is aware that to re-enlist a sufficient patronage will require much energy and perseverance, and these he is willing to bestow. And he trusts that he may rely with confidence on the countenance and support of the reverend Clergy of various denominations, and of an enlightened Christian community.

CONDITIONS.

It is intended to commence the re-publication about the beginning of June. Sooner, it is thought, a sufficient number of subscribers can hardly be [illegible]

The work will be printed on good pape[illegible] handsome type, in form of the London cop[illegible] columns on each page. And here it may b[illegible] that altering the form to that of an ord[illegible] which was done in 1826, was the occas[illegible] general dissatisfaction.

Effectual measures will be adopted to obtain an early transmission of the numbers from England. And whenever any number shall be received, it will be immediately put to press, and published with the least delay possible.

The printing will be commenced with the volume for 1829; and should there be sufficient encouragement, the two preceding volumes will also be reprinted; in order that the series of volumes may be continued unbroken.

Each monthly number will contain *ordinarily* from 64 to 72 pages, making, with the Appendix, a yearly volume of nearly 900 pages. The price is reduced to $3,50 a year, payable on delivery of the sixth number: or to three dollars a year if paid in advance.

Boston, February, 1829.

RECOMMENDATIONS.

New York, February 13, 1829.

The Christian Observer enjoys high reputation for the talent with which it has been conducted, and for its uniform exhibition and defence of the distinguishing doctrines of the gospel. But I have never considered this work as deserving of unqualified commendation. Many of its articles have displayed I think, a bias to some of the peculiarities of Calvinism; and while the necessity of faith and of the influences of the Holy Spirit is earnestly enforced in its pages, little is said of the Church as that "mystical body of Christ," by the divinely constituted ministrations of which, believers are to establish and maintain, in the exercise of faith, their union with its divine head. No stress is laid on the "outward and visible signs" administered in this Church which by divine appointment are "the means and pledges of inward and spiritual grace." With these exceptions, however, I consider the Christian Observer as a very valuable work. I formed a personal acquaintance in England with its exemplary and amiable Editor, the Rev. S. C. Wilks, who has published several works of distinguished merit; and I am happy in the opportunity of bearing my testimony to his excellent talents and attainments, and to his eminent piety and worth.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State of New York.

New York, February 7, 1829.

DEAR SIR,—I am happy to hear of your intended re-publication of that most excellent miscellany, "The Christian Observer." Having been a subscriber to the American edition from its commencement, and possessed myself of all the antecedent volumes, I regretted exceedingly its discontinuance: for I am acquainted with no work of that description, either in England or in this country, on which I set a greater value; and certainly have not an equal number of volumes of human production in my library that I value so much. Its merits I need not detail. They are those which you have succinctly stated in your prospectus. I will only add that its original objects appear to me to have been kept steadily in view by its successive Editors, and prosecuted with uncommon ability, zeal, and discretion. The Rev. Samuel Charles Wilks, who at present is its principal conductor, is advantageously known to the public as a writer, and universally esteemed as a man of superior talents, enlarged liberality, and unquestioned evangelical piety. With such literary and religious aid as his numerous gifted associates afford, there is every reason to believe, that it will continue the same efficient auxiliary to the interests of pure religion, sound morality, and the great institutions now so eminently promoting their advancement, as it has been for the last six and twenty years.

Respectfully, yours,
JAMES MILNOR,
Rector of St. George's Church.

Mr. David Hale, Boston.

[Recommended by many other eminent Divines.]

RELIGIOUS MAGAZINE,

Or Spirit of the Foreign Theological Journals and Reviews,

No. 15,

FOR MARCH, 1829,

Is this day published by E. LITTELL, No. 139, Chesnut Street.

CONTENTS.

Constancy of Lady Jane Grey (*with an engraving.*)—Russell's Works of the Reformers.—The Fall of Nineveh.—Remarks on Psalm lxi. 1.—Montgomery's Universal Prayer, &c.—Carlile on the Deity of Christ.—Stanzas.—On the Respect due to Antiquity.—Notices of Eight Deceased Native Male Converts.—An Epitome of the General Councils of the Church.—Sacred Poetry.—Night.—The Christian Traveller.—Sumner's Four Sermons.—Christian Minister's Lamentation for Want of Success.—Juggernaut.—Reflections on the Mortality of Man.—Demoniacal Possession.—Observations on the Book of Esther.—Christian Love.—On Hearing the Word.—On the Association of Heaven.—Geddes and Burns' Addresses to the Young.—On Detraction.—Sacred Geography.—The English Language.—Regard paid to the Scriptures by the early Christians.—Epistle to the Hebrews.

This work is published monthly at $5 per annum.
March 14.

POETRY.

TO A DEPARTED SPIRIT.

BY MRS. HEMANS.

From the bright stars, or from the viewless air,
Or from some world, unreach'd by human thought,
Spirit, sweet spirit! if thy home be there,
And if thy visions with the past be fraught,
Answer me, answer me!

Have we not communed here, of life and death?
Have we not said that love, such love as ours,
Was not to perish as a rose's breath,
To melt away, like song from festal bowers?
Answer, oh! answer me!

Thine eyes' last light was mine—the soul that shone
Intensely, mournfully, through gathering haze;
Didst thou bear with thee, to the shore unknown,
Nought of what lived in that long, earnest gaze?
Hear, hear, and answer me!

Thy voice, its low, soft, fervent farewell tone
Thrill'd through the tempest of the parting strife,
Like a faint breeze:—oh! from that music flown
Send back one sound, if love's be quenchless life!
But once, oh! answer me!

In the still noontide, in the sunset's hush,
In the dead hour of night, when thought grows deep;
When the heart's phantoms from the darkness rush,
Fearfully beautiful, to strive with sleep;
Spirit! then answer me!

By the remembrance of our blended prayer;
By all our tears, whose mingling made them sweet;
By our last hope, the victory o'er despair;
Speak!—if our souls in deathless yearnings meet,
Answer me, answer me!

The grave is silent—and the far-off sky,
And the deep midnight,—silent all, and lone!
Oh! if thy buried love make no reply,
What voice has earth?—Hear, pity, speak mine own,
Answer me; oh! answer me!

BIBLE STUDIES—NO. 29.

Selected and prepared for the Philadelphia Recorder
by the Rev. G. T. Bedell.

SCRIPTURE ILLUSTRATIONS.

ANCIENT SIGNETS.

"Hast thou commanded the morning since thy days; and caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken."
Job xxxviii. 12—14.

Dr. John Mason Good, who has favoured the public with a new and luminous arrangement and translation of this extraordinary book, affirms, that there is hardly any passage in the whole poem that has been suppos[illegible] of elucidation as that above cited: [illegible] he, "have I met with a single ren[illegible] perspicuous, or will bear a critical exa[illegible] says, he has compared and exa[illegible] attention the different attempts of [illegible] explain the 14th verse, but confesses, [illegible] of them has he been able to extract its meaning, and even Reiske, the boldest critical expositor we are possessed of, finishes with exclaiming, *Fateor me non capere.*"

Now, Schultens and Reiske have failed of their object, not (as may well be supposed) from lack of scholarship or of judgment, but for want of the local antiquarian knowledge which the ancient cylinders, recently dug up at Babylon, supply; and Dr. Good, himself in this instance (however admirably he has, in other respects, treated his subject,) is, from the same cause, not a whit more successful than his predecessors. His version of the passage in question, is:

"Within thy days hast thou ordained the dawn,
And appointed to the day-spring his post,
That they should lay gold on the skirts of the earth,
And evil-doers be terrified away from it?
Canst thou cause them to bend round as clay to the *mould?*
So that they are made to set like a garment?"

As the sense of these verses is obscure; as it differs from the rendering of every other Hebrew scholar that I have consulted: and does not appear consistent with common sense or itself, even with the help of two pages of notes;—I shall venture to argue that it cannot be the true meaning of the original. We may safely believe that evil-doers were not, in the days of Job, any more than at present, terrified away from skirts, or other places, where gold was laid. Neither does the substitution of *mould* for *seal* at all clear the sense, but the contrary; for Dr. Good, remarking on this verse, says, that "Canst thou cause them to bend round as clay to the mould" would be rather more literally rendered, if the word *to* were omitted, and if it were written, "Canst thou cause them to bend round as clay the mould?" but here again, in his aversion to the idea of a seal, he says, this really means, not as clay causes the mould to bend round, but "as the mould doth clay."

I shall now request attention whilst I, fact by fact, and inference by inference, pursue the meaning of these verses, in the manner that appears to me the most simple and perspicuous; at the same time not disregarding that impressive opening of the chapter containing them, which, to the end of time, should sound awfully in the ears of biblical critics.

The chapter begins: "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsels by words without knowledge?" and after those grand interrogations which have been so frequently admired, respecting the formation of the earth, clouds, and sea, he proceeds: "Hast thou commanded the morning since thy days? Hast thou caused the day-spring to know his place that it might take hold of the ends of the earth, that the wicked might be shaken out of it?"

Some slight degree of confusion between the light of morning, and that religious light, or day-spring of truth and justice, to which it is likened, may here be confessed to exist (at least in the English translation): and for the transition from literal light, to light personified and invested with knowledge and power, the idiom of the Hebrew language, or the elevated ardour of the poet's imagination, must be accountable. If it is not critical, it is grand: and scarcely does the want of grammatical construction throw even a faint shade over the general meaning of the sentence; nor does it affect at all the metaphor of the seal that follows, and which it is my purpose to explain. The day-spring to be understood in the second interrogation, is poetically adverted to by St. Luke, (ch. i. ver. 7.) on the occasion of Zachariah's prophecy respecting the appearance of St. John the Baptist, the Aurora of the sun of righteousness: where he says, "The day-spring from on high hath visited us, to give light to them that sit in darkness." In Job, however, the personified day-spring is made to "take hold of the ends of the earth, that the wicked might be shaken out of it:" that is to say, their wickedness being brought to light, the punishment which legal justice inflicts, shall follow the exposure. This meaning results, even to the bible-readers of the present day; but what more terrible sentiment must have been felt by those disputants who, throughout the poem, have been darkening counsel by words without knowledge, it might be thought foreign to our antiquarian purpose to attempt to explain.

The next verse proceeds, "It is turned as clay to the seal, and they stand as a garment," or, as the latter member of the sentence is rendered by Junius and Tremellius, "they present themselves like her coverings."

It seems here proper to note, that, as the text implies—the sealing substance of the land of Uz, and probably that of the nations on the banks of the Euphrates, at this remote period, was clay—the ooze of that river: the very same substance, levigated, perhaps, of which the stamped Babylonian bricks are formed: and the better sort of that pottery whose fragments abundantly bestrew the sites of Babylon and Susa, even at present—the potter's clay of the ancient prophets, and what is still used for the purpose of sealing* in some parts of the East. It may also be worthy of remark, that, of the various substances, such as wax, paste, &c. on which I have tried to impress these ancient signets, I have found clay the fittest for the purpose, both of receiving and retaining the impression; and though a Copernicon objector might argue here, that it is not the light of the morning which is turned, but the earth toward the light, yet this would be casuistry: the poet who wrote this wonderful book, probably believed otherwise; or, if this point be still regarded as of any importance, it may be answered, So does the signet which is compared to the earth, in fact, turn (on its axis, during the operation of impressing it) toward the clay; and if it be true, as Volney has asserted, that some of the oriental nations of antiquity believed the earth to be of a cylindrical form, and have *so represented it among their hieroglyphics*, the metaphor would be still more complete: and the words contained in our English translation of the preceding verse, "that it might take hold of the ends of the earth," be expressively correct, whether we regard the word *it* as referring to the light of morning, or as denoting that searching ray of Providence which brings moral turpitude to view. The latter, however, is the meaning to which the text before us has more especial reference. "*It* is turned as clay to the seal, and *they* stand or present themselves as a garment," means, that the wicked spoken of in the preceding verse, stand confessed, or exposed to view, like the embroidery of a garment at the approach of light. Or, rather, I think, when this verse is regarded together with the preceding, the analogy is, that the wicked, and the dark contents of the engraving, are both cast off, as a garment is cast off—a thing that has fitted and adhered.

It is the blending of the literal and the figurative meanings together (which is done in all the translations that I have had opportunity of consulting,) that has somewhat perplexed the passage, and conspired with their ignorance of cylindrical signets, and their non-advertence to the science of astronomy, to perplex also those commentators who have busied themselves in its explication. They have fancied that the seals of the land of Uz could be of no other form than that of the seals which are in modern use. But now that these revolving seals are produced,† I should expect that the clouds of learned conjecture which have obscured the subject, would be dispelled, and the meaning of this mysterious passage shine forth like the morning light in the superb metaphor before us: for, from the whole passage, when viewed with the signets, results an interesting and beautiful similitude between three dissimilar things; that is to say, between the light of morning beaming on, and passing round, a darkened world, and disclosing its contents; and that intellectual light, emanating from the Deity, which exposes in their true forms the dark deeds and moral deformities of the wicked;‡ and the operation of impressing one of these ancient cylindrical signets on clay, which bends as the cylinder revolves in delivering its impression, stands around it curvedly as a garment (till you flatten it while in a moist state,) and renders conspicuous to view the dark contents of the intaglio engraving.

That there should exist a similar reference to a signet, perhaps to a signet of a similar kind, in another of the most ancient of poems: that the Grecian lyre of Orpheus should respond to the Hebrew harp of the poet of Job—is another curious fact, which might serve to confirm (if such confirmation were needed) the justness of the poetical analogy before us. In the Orphic hymn to Apollo, or *the Sun*, that deity is addressed as possessing the signet which stamps the darkened world with the destined varieties of the seasons. Dr. Dodd has rendered the passage:

——— ———"Nature's tribes,
No less than Nature, to *thy* harmony
Owe the variety and pleasing change
Of seasons, ———
——— Wherefore *thou the marking-seal*
Of the whole world possessed.

And, in a previous part of the hymn, whilst invoking the same celestial power, the poet says:

——"The whole world's *extremities* are thine;"

which is also in strict accordance with the stanza in Job respecting the day-spring's knowing his place, that it might take hold of the *ends* of the earth.

But in justice to the author of the Hebrew or Arabian poem—which ever it originally was—I should not quit this text, without noticing also, the depth of astronomical knowledge which is contained in it, "Hast thou commanded the morning since thy days? Hast thou caused the *day spring to know his place*, that it might take hold on the ends of the earth?"—when combined with that other sublime assertion of the power of Jehovah, "His hand incurvated the flying serpent,"§ it shows that the poet and those of his readers whom he immediately addressed, were informed of the *spiral path;*—that is to say, apparent annual path—of the sun through the heavens. The supposition that the author and his readers or hearers, were thus informed, gives emphatic and forcible meaning to the question, "Hast thou caused the day-spring to know his *place?*" because that place varies from day to day. In the vernal season, and at the remote æra of the patriarch, the day sprung from the stars of Taurus; but in the summer season from those of Leo.

The justness and profundity of observation that is implied in the text; "By his spirit hath he garnished the heavens! His hand incurvated the flying serpent;" and the creative and presiding power of Jehovah, that is asserted and displayed in it; are not fully manifested, as the passage has commonly been explained. Not that more is meant than meets the ear, but that what meets the ear cannot also meet the mind, unless it be astronomically regarded; and the generality of annotators have, on the contrary, supposed the words flying, or "*crooked* serpent," (as it is rendered in the common English bibles,) to allude literally to the incurvations of the serpent of earth.‖

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* Mr. Harmer says, "The doors of Joseph's granary in old Cairo are kept carefully *sealed*, bu[illegible] tors do not make use of wax on this occa[illegible] their seal upon a handful of clay." Th[illegible] bly have some traditional reference to the [illegible] Joseph himself; since it appears from Mr. [illegible] account, that there is a lock on the gr[illegible] Harmer's Observations, &c. vol. ii. p. 45

† These interesting relics of antiquity are of various dimensions. Speaking generally, they are from three-fourths of an inch to more than two inches in length; and from something less than an inch to three inches in circumference. Their form, as above stated, is cylindrical. Some of them are regular cylinders, due allowance being made for the wear and tear they have undergone: but others are not exactly cylinders, having a small degree of concavity or hollowness in their sides, like a dice-box: and all of them are perforated longitudinally. On each of these cylinders are engraved a variety of elaborate devices, in *intaglio.* "Introduce a metal axis," says Mr. Landseer, who has given a series of beautifully executed engravings of these precious gems, "and mount one of these engraved gems upon the principle of a garden rolling-stone, it becomes at once a seal, easy to use and copious in its contents."

‡ The words which in Job immediately follow the [illegible] are perfectly homogeneous with the explanation wh[illegible] I here venture to submit. "For from the wicked th[illegible] light is withheld," clearly means that Providence [illegible] closes the evil deeds of the wicked, by means of wh[illegible] their infatuation renders them blind to the approach. The remainder of the 15th verse is easily understood, and has no reference to our cylinders.

§ Thus rendered by Dr. Good, with whom I have the pleasure to agree as to the astronomical interpretation to be put upon this verse. The immediately preceding words of the context, "By his spirit hath he garnished the heavens," no doubt led him to this conclusion, and can justly lead to no other.

‖ Landseer's Sabæan Researches, pp. 11—17.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

BETHANY.

This is a small village to the east of Mount Olivet, on the way to Jericho, and fifteen furlongs distance from Jerusalem. It is celebrated in the New Testament as being the place at which our Lord performed the stupendous miracle of raising Lazarus from the dead,* and whence he was parted from his disciples, and ascended into heaven.† This village is small and poor, and the cultivation around it is much neglected; but it is a pleasant romantic spot, on the shady side of the Mount of Olives, abounding in vines and long grass.‡ It consists of only thirty or forty dwellings, and is inhabited by about six hundred Mahomedans, for whose use there is a neat little mosque, standing on an eminence, with a dome surmounted by the crescent. Maundrell says, at the first entrance into Bethany is an old ruin, which they call Lazarus's Castle, supposed to have been the house of that favourite of our Lord. But this is stated by Mr Buckingham to be no longer [illegible]. The place of the interment of Lazarus, however, is still shown, and is much frequented by pilgrims. We descended into it, says Mr. Buckingham, by a flight of narrow steps, to the number of about twenty-five, and first reached a small square apartment, where there is an altar of earth, on which the Latin friars say mass twice in the year. Below this, on the left, we descended by three or four steps into a vaulted room, about eight or ten feet square, and of sufficient height to admit of our standing upright. This room was arched over with masonary; and the appearance of the whole, from the small door of entrance above, and the steps leading down to the two rooms below, was rather like the portion of some ancient dwelling than of a tomb. As, however, it is situated in Bethany, and the grave of Lazarus is said to have been a cave on which a stone lay,§ it may be thought to correspond to the description with much greater accuracy than many of the grottos shown about Jerusalem can pretend to.‖ The house of Simon the Leper, of Mary Magdalen, and of Martha, the sister of Lazarus, are also shown here.

CÆSAREA PHILIPPI.

This city, which is mentioned several times in the books of the New Testament, was originally called Panias; and has been generally confounded with the ancient Laish or Leshem, which was taken by the Danites, and after them named Dan. Eusebius and Jerom, however, make a manifest difference between these two cities, placing them four miles asunder; in which they are supported by several circumstances. Cæsarea was a day's journey from Sidon; a day and a half from Damascus. It was much enlarged and beautified by Philip the Tetrarch; and was named by him Cæsarea, in honour of Tiberius: it was afterwards called Neronias, in compliment to Nero. In the time of the Crusades, it was called Belines. The following admirable account of this place is furnished by the editor of the "Modern Traveller."

Burckhardt, in coming from Damascus, pursued the more direct route taken by the caravans, which crosses the Jordan, at Jacob's Bridge. Captains Irby and Mangles left this road at Khan Sasa, and passed to the westward of Panias, thus striking into a middle route between the high road to Acre, and that by Raschia and Hasbeya.—The first part of the road from Sasa, led through a fine plain, watered by a pretty, winding rivulet, with numerous tributary streams, and many old ruined mills. It then ascended over a very rugged and rocky soil, quite destitute of vegetation, having in some places traces of an ancient paved way, "probably the Roman road from Damascus to Cæsarea Philippi." The highest part of Djebel Sheikh was seen on the right. The road became less stony, and the shrubs increased in number, size, and beauty, as they descended into a very rich little plain, at the immediate foot of that mountain. "There is a conspicuous tomb in this valley, and a rivulet, which appears to take its source at the foot of the mountains, passes along the western side of the plain in a southerly direction, when its course turns more to the westward, and rushing, in a very picturesque manner, through a deep chasm, covered by shrubs of various descriptions, it joins the Jordan at Panias." This is marked in Arrowsmith's chart, as the real source of the Jordan; the fountains at Panias, though by far the most copious, not being the most distant source. "From this plain," continues Captain M. "we ascended, and, after passing a very small village, saw on our left, close to us, a very picturesque lake, apparently very circular, of little more than a mile in circumference, surrounded on all sides by sloping hills, richly wooded.—The singularity of this lake is, that it has no apparent supply or discharge; and its waters appeared perfectly still, though clear and limpid. A great many wild-fowl were swimming in it. Josephus mentions it under the name of Phiala, (cup) in allusion to the shape of the lake. It was supposed by the ancients to be the real source of the Jordan. A passage in the Jewish historian notices, that they threw straw into the lake, which came out at the *apparent source* at Panias. But this is impossible; for, to arrive at Panias, its dicharge must pass under the rivulet which Arrowsmith points out as the true source. On quitting Phiala, at but a short distance from it, we crossed a stream, which discharges into the larger one which we first saw: the latter we followed for a considerable distance; and then, mounting a hill to the S. W. had in view the great Saracenic castle near Panias, the town of that name, and the plain of Jordan, as far as the lake Houle, with the mountains on the other side of the plain, forming altogether a fine *coup d'œil.* As we descended towards Panias, we found the country extremely beautiful. Great quantities of wild flowers, and a variety of shrubs just budding, together with the richness of the [illegible] grass, corn, and beans, showed us all at once the beauties of spring, (Feb. 24,) and conducted us into a climate quite different from that of Damascus. In the evening, we entered Panias, crossing a causeway constructed over the rivulet, which flows from the foot of Djebel Sheikh. The river here rushes over great rocks in a very picturesque manner, its banks being covered with shrubs and the ruins of the ancient walls."

[*To be continued.*]

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* John xi.
† Luke xxiv. 50, 51.
‡ Richardson's Travels, vol. ii. p. 371.
§ John xi. 38.
‖ Travels in Palestine, &c. p. 200.

VISIT TO A SICK COTTAGE.

It is a remark made by some one, that religion often shows most of its heavenly influence in the chamber of [illegible] frequently [illegible] cibly than [illegible] y lot to be [illegible] ed part of one of our Northern States. [illegible] ne places, [illegible] tain, presenting to the lovers of such scenery, the most rich and delightful prospects. The vallies every where show marks of extreme luxuriance, made, it would seem, by the bountiful author of nature, proportionably more fruitful, as an equivalent to the great quantity of land beyond the reach of cultivation. Here, as in most of the New England States, the school system prevails; consequently an interesting share of intelligence is every where diffused among the people. This elevates their character, conduces to their prosperity, and when in conjunction with religion, renders them happy. To such society it was not possible to be indifferent. I soon became acquainted with several interesting families, and spent many evenings among them, in showing the necessity of religion, and in conversing with the pious on subjects which to them are ever welcome and dear. One evening while thus engaged, the subject of these remarks was mentioned, and so much said of her excellent character, that I resolved to visit her afflicted family. In a few days an opportunity offered, which I readily embraced.

The cottage of Eunice W—, was ten miles distant, in a part of the country far removed from the frequent observation of travellers. The way leading to it is one of those, which never fail to delight the lover of nature and of solitude. While following the winding of the road on the sides of the mountains, my attention was involuntarily directed to the extensive valley below me. At one end of it stood a large farm house, with its numerous barns, having every appearance of the most abundant comfort. The well fenced land, and numerous cattle feeding in the adjoining meadows, gave the impression that the owner was one who enjoyed much of this world's goods. At some distance from it, nearly at the foot of the mountain on which I rode, a small hut appeared through the foliage of the trees, smoke cheerfully arose from its chimney; but its tattered roof, hardly sufficient to turn the storm, denoted it the home of poverty. Here was a contrast too striking to be unobserved. Why (thought I) is providence thus diverse in its gifts. The owner of yonder mansion may be one, whose heart has never felt an emotion of gratitude to the giver of all his prosperity; yet he lives in affluence. The inmates of this miserable cottage may be those who acknowledge God in all their ways, and even in their poverty, are grateful worshippers of his name. Yet they are left to pine in obscurity and want. These difficulties were removed, however, by the reflection, that the Author of all good does not show his regard by the bestowment of temporal favours, but for wise reasons, "he maketh his sun to rise upon the evil and the good, and sendeth rain on the just and the unjust." In the midst of these thoughts, I unconsciously drew near a small cottage, which from the information I had received, I took for the home of the W———s. On inquiry, I found I was not mistaken. Its appearance fully corresponded with the description given me of it. There was nothing about it to delight the eye, or to give the impression that industry and contentment dwelt within. Alas! it was the home of a poor and much afflicted family. Nothing but the blue appearance of far distant mountains, was here calculated to take the attention. As I approached the door, it was quickly opened by an aged female, who I soon learned, was the mother of Eunice. She received me with much cheerfulness, and hastily handed the best chair of the humble room. After making a few remarks, I stated the object of my visit. Tears of gratitude immediately filled the eyes of the old lady. She expressed her thanks, and observed, Eunice would be pleased to see me, as nothing delighted her more than to converse with those who could give her instruction on the subject of religion. She had left me but a moment, when Anna, the only sister of Eunice, entered the room; she was two years older than Eunice, and like her, had been frequently sick. Her countenance wore the paleness of death. There was an expression, however, in her large dark eye, so peculiar and interesting, as to give the impression, that she had not always been in the same humble condition. She replied with ease to my qestions respecting the illness of her sister; spoke with much fervour and warmth of the *preciousness* of religion, and said, that her father, who had been a soldeir in the revolution, her mother, her sister, and herself, were all members of the Episcopal Church in A———, the neighbouring village; for some time they regularly attended worship, but since the sickness of their family they had been deprived of that privilege. Severe as was the privation, they could nevertheless worship Him "who dwelleth not in temples made with hands," in their own poor home. Our conversation was here interrupted by the appearance of the old lady, who said Eunice was ready to see me. I immediately followed her into the adjoining apartment, and found there, as I had anticipated, a person of lovely christian character. Such was the nature of the disease, that the bed on which she lay, had to be suspended from the board ceiling above it. There was a pleasing neatness in this little chamber; but its inmate was the object which rendered it chiefly interesting. She lay partly erect by the help of pillows. Sickness had bereft her countenance of every trace of health, but it had not, as is too frequently the case, imparted an expression of impatience. There was a sweet calmness diffused over it, which seemed to say, "this light affliction which is but for a moment, will work out for me, a far more exceeding and eternal weight of glory."

I seated myself by her bed side, and said to her, Eunice, some of your friends in A——— told me of your sickness, and I have come to see you. She expressed her thanks with a tremulous voice, for her heart was full; but in a few moments she became composed, and said, yes, I have been long, very long sick, and sometimes I look, too anxiously I fear, for the coming of my Saviour. But, Eunice, do you not expect to get well? Ah no! I feel satisfied, it is the will of God, that this sickness should be unto death. But do you not desire to recover? There is much to be enjoyed in this world. Yes, she replied, I know there is much to attach me to life, my church, my relatives, and friends, and had I a desire to live, it should be alone for them; but yet there is much sin, and much sorrow. O it is better to depart and be with the Saviour! Do you not often feel your affliction too heavy to be borne? With an expression of the most unaffected sincerity, she replied; I cannot say that I do. My sufferings are often very severe, but I ought not, I try not to murmur. My Saviour suffered much more than I suffer, and not for his own sins. I never have suffered, nor can I suffer more than I deserve. What is it, Eunice, that affords you so much consolation in your affliction? Nothing! nothing! she quickly replied, but the presence of my Saviour. It is now nearly four years since I began to love him, and ever since I have been happy. You are convinced, then, that He who has already done so much for you, will soon for ever deliver you from all suffering? O yes! it is that confidence, and the joyful hope of soon seeing my Saviour as he is, that gives my heart all its consolation. She expressed all this with so much feeling, accompanied with an expression of countenance and a tone of voice so sweet, as to leave no doubt upon my mind, that she had made advances in grace to which very few in this life attain. Her conversation appeared almost literally to be in heaven; she looked and talked like one whose spirit was already fit for that blessed abode. Never, (though I have been by the death-beds of many Christians) never have I seen one like hers. Here was perfect patience under excruciating suffering, and entire resignation to the will of God. Here in this little cottage, in the midst of poverty, was happiness, which the mansions of the rich, and the palaces of kings could never impart. Truly God is no respecter of persons, but all, in whatever condition, who fear him, and work righteousness, are accepted of him. What must have been the condition of this poor family without religion? There was very little on earth to alleviate their misery; they might have almost envied the happiness of the very brutes which were grazing around them. But when *that*, the most precious of heaven's gifts, entered their humble abode, all was peace.

Gladly would I have continued this conversation, but, the sun had long been hid behind the Western mountains. It was time for me to return. After commending this interesting family to the God and Father of all, I left them more deeply impressed than ever, with the power and worth of that religion, which gives to the earthly lot of man, all that renders it desirable and happy.
W. S. P.

[*Theological Repository.*

LETTERS TO THE YOUNG.

BY MARIA JANE JEWSBURY.

LETTER III.—No. 2.

(Continued from the Recorder of [illegible])

But they laboured, and we are entered into their labours; we have reaped the fruit, of which they, in patience and tribulation, sowed the seed; they were heralds, proclaiming peace in a language they understood but in part, but which to us who possess the key, is not more glorious than [illegible]. They received the first fruits, but for us was reserved the increase; their brightest blessings were only pledges of ours; their holiest ministrations but figures of ours yet holier; their tabernacle but a similitude; their Canaan but an earnest; their substance put a shadow; their glory, their privileges, their dispensation, from first to last, one continued type of the "better covenant" established with us. Yet "not having received the promises," "having seen them only afar off," they "embraced them," and were "persuaded of them," and "obtained a good report through faith."

What inference should flash from this view of the Old Testament, its sainted heroes, and holy saints? Surely, that diligently and devoutly, with all our hearts, with all our souls, and with all our understandings, *we* should study the scriptures as a glorious whole—as a revelation full; as an exhibition of Deity final; as a moral law complete; as explaining salvation perfect; closed by the hand of God, sealed by the blood of Christ, attested by the Spirit's influence, destined only to be annulled in heaven, and then by the beatific vision of God himself. My beloved ———, shall we dare to treat this Bible as a common book? as one to be read from fear, from compulsion, from a cold sense of duty? Shall we loathe its manna as light food? God forbid! rather let us feed upon it with eagerness of spiritual desire, gather it daily for our use, store it in our hearts as in an ark, an undying [illegible] and everlasting remembrance, of human need and divine bounty. Let me now draw your attention to another point.

Under all the circumstantial varieties which attend the exhibition of God in the Bible, we should carefully bear in mind, that he is one and the same Being. The position is instantly admitted, but I want you to cherish a minute and comparing recollection of it, as opening more magnificent, more cheering, and more stimulating views, than can be conceived by the reader, who contents himself with vague generalities. For instance, when you peruse the divine descent upon Mount Sinai, and hear the trumpet waxing louder and louder, the mighty thunderings, the thick darkness, the ten thousands of his saints, and above all, the "fiery law at his right hand," make you tremble to avouch this God as your God; now will it calm your trembling to realize that very God afterwards displayed on another Mount in the person of Christ, quenching with his own blood, the fire which proceeding from his own law, must otherwise have consumed its transgressors. When the mind is overawed by the display of Jehovah's unveiled power, manifested in righteous, but tremendous judgments—mercies that awe, in miracles that appal, in privileges rendered fearful by their grandeur—how sweet to turn aside to Nazareth, to Cana, to the grave of Lazarus and the house of Zaccheus, and there behold the same Jehovah as Jesus! How wonderful the transition from Genesis and Exodus to the Gospels! To contrast God in the whirlwind of his might, the fierceness of his anger, the overwhelming fulness of his godhead, speaking a world into existence, and looking it again into dissolution, with God "manifest in the flesh,"—enshrined in dust, surrounded by, suffering from, sensible to every human infirmity—boundless only in compassion, infinite only in patience, in omnipotence only in gentleness: lavish of his divine power only for the relief of others, omnipotent only for [illegible]

I know not, however, whether the reverse of this view is not more astonishing; whether there is not even more to smite a hard heart, and warm a cold one, in the realization of Jesus as Jehovah. When you next peruse his journey to Samaria, and he sat on the well, and asked the woman [illegible] human need of the refreshment too, to "give [illegible] to drink,"—turn to the prayer of Habakkuk; the divine suppliant is the being therein represented as cleaving the earth with rivers,—at whose presence "the everlasting mountains were scattered, and the perpetual hills did bow." He who approached the fig-tree, hungry, and desiring of its fruit, was the same who said of old, "all the beasts of the forest are mine, and the cattle upon a thousand hills." The Lord who "turned and looked upon Peter" with love that healed even whilst it wounded, was the same Lord who "looked upon Gideon," and in the "might" thereby imparted, bade him go and save Israel; the same Lord who looked through the pillar of fire, and troubled the host of the Egyptians." He who suffered a disciple to lean upon his bosom in the holy confidence of affection, was one with him who said to Moses "charge the people lest they break through unto the Lord to gaze, and many of them perish."

I will not carry my illustrations further; it is enough if you so retain the idea, that in reading the Scriptures, your impressions of the majesty and condescension of God, exert upon you their due relative and tempering influence.

Ever believe me,
Fondly and faithfully yours.

[*Religious Magazine.*

MAP OF THE COUNTRIES

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